The METHODIST WOMAN

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Earning Our Heritage

By MRS. FRANK G. BROOKS

President, Woman's Division of Christian Service

FIFTEEN years! What changes those years have brought to this world in which we live: unification of three Methodist churches; World War II; the United Nations; cold wars; television! What effect have these and other phenomena of our time had upon the individual members of the Woman's Society of Christian Service?

Only seven members of the staff, who were elected to carry on the work of the Woman's Division in 1940, are still with us. The staff and the members of the Woman's Division have changed, but the leadership and the fellowship continue to be as great among the staff and among the members of the Woman's Division as they were in the early days.

The early years of the first quadrennium were pioneer ones in the truest sense of the word. As I look back upon those early days, it seems as if the only person who could have guided us was Mrs. J. D. Bragg, the first president of the Woman's Division of Christian Service. She inspired the members of the staff and of the Woman's Division in the development of the various structural units which are now a well-organized and accepted pattern for the women of Methodism. The gratitude of Methodist women to her should never cease.

I am tempted to mention the names of others of the early days who guided in the departments and in the various standing committees; particularly do I pay tribute to the small, but very wise, group of women who have labored through these fifteen years to make the Constitution and By-Laws of the Woman's Division the fine document that it is.

In the September, 1952, issue of THE METHODIST WOMAN Dr. Roy L. Smith termed the Woman's Division "the greatest body of organized womanhood in the history of Protestantism." He added: "In the matter of property, investment, working force, giving constituency, literature, organizational machinery, potential power, numerical strength, and institutional development, nothing comparable to it has ever before been seen within the ranks of the Protestant Christian Church."

One of the most significant advancements made in the present quadrennium is the increased cooperation with other boards and agencies of The Methodist Church and their increased appreciation for the task that the Woman's Division is accomplishing. I refer you to an article in the June, 1955, issue of THE METHODIST WOMAN; this article lifts up our co-operation with the Board of Evangelism. In the May, 1955, issue, there is an article which shows the co-operation of the Woman's Division with the Board of Temperance, the Board of Social and Economic Relations, and the Board of World Peace. Later issues of THE METHODIST WOMAN will present the co-operation between the Woman's Division of Christian Service and other boards and agencies of The Methodist Church.

For the last two quadrennia the Woman's Division has had representatives on the Council of Secretaries of The Methodist Church. Paragraph 1598 of the DISCIPLINE of The Methodist Church gives the personnel of this Council of Secretaries. There are representatives from all the boards and agencies of The Methodist Church; the Woman's Division has three representatives. This is the first quadrennium that the representation has been official.

One of my greatest personal joys is the knowledge that the Woman's Division of Christian Service is one of the four parts of the Board of Missions of The Methodist Church. It is increasingly an integral part, both in planning and in action, not only in the Board of Missions, but also in the total program of The Methodist Church, as projected by our bishops and carried out by our district superintendents and ministers.

The cooperation among the four parts of the Board of Missions is something that one has to experience to realize. Far-reaching plans are made together; expenses for all joint services and joint committees are shared proportionately.

There is interdivision planning for the work in both home and foreign fields. If this happy relationship, which now exists among the divisions of the Board of Missions were the only thing that has been accomplished through unification, I, for one, should feel that unification was worth while. Fortunately, hundreds of other wonderful things have happened because, in the many years preceding 1939, great men and great women had a vision.

To have had Bishop Arthur J. Moore as the uniting force of the Board of Missions during these fifteen years of growth has been a privilege and an inspiration too great to have been planned by human minds alone. Bishop Moore has had the vision of a united, cooperative Board of Missions. The Woman's Division, as well as other divisions of the Board, rejoices in that fact.

In the following pages of this issue of THE METHODIST WOMAN you will read of the growth, through these fifteen years, of the various

(Continued on page 13)

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So Rich a Heritage

By MAUDE WHITE HARDIE

THE Woman's Society of Christian Service is rich in its heritage.

It has been said that the education of a man begins three hundred years before his birth. The Woman's Society of Christian Service, tracing its heritage, need not go back any such distance; but its strength for today and its promise for the future are largely the result of those vigorous spiritual forces of personality which were active before the Unification of Methodism in 1939. The Woman's Society of Christian Service has a rich heritage, which becomes for its individual members a privilege to inherit and a responsibility to share.

THE UNITING CHURCHES

On May 10, 1939—a memorable date for Methodist people—three branches of Methodism which had originally been one Church and then had separated, came together in the Uniting Conference to form The Methodist Church. These three were the Methodist Protestant Church, which had withdrawn in 1830; the Methodist Episcopal Church; and the Methodist Episcopal Church, South, these two having separated from one another in 1844. The first General Conference of The Methodist Church thus formed was held in 1940.

In each of the three churches uniting, the woman's work had been well organized and developed. The three had followed a more or less similar pattern, though developing independently and with little contact until the years immediately preceding Unification. In each, work for the local church first took form; then foreign missionary, followed closely by home missionary work.

The Woman's Society of Christian Service took shape from these combined organizations of woman's work in the three uniting churches. Briefly summarized, the picture is as follows:

LADIES' AID SOCIETIES

The earliest organizations in all three churches may be classed as Ladies' Aids, although they were called by different names. They sprang into being spontaneously because of concrete local needs. Without authorization or planned set-up, groups of women began to work together to meet such needs. Their creed was helpfulness. They zealously gathered funds and carefully expended them, most often for parsonage or church furnishings, sometimes helping to pay the pastors' salaries as well. John Street Church, New York City, the oldest church of American Methodism, has in its records an account of the activities of a "Ladies' Aid" shortly after 1768.

Similar groups multiplied all over the land, for like needs were found everywhere and the appeal to the woman was strong. Each group was free to make and carry out its own program. Later, there came to be certain conference associations, or federations, but they were solely for inspiration and sharing of plans and accomplishments. There was not any extensive central organization of the Ladies' Aid Societies in any of the three churches. The Home Mission Society of the southern church from its beginning fostered parsonage and local work, and filled the need in places where there was no organized Aid group.

The importance of the work of Ladies' Aid Societies, by whatever name they were known, to the church as a whole cannot be adequately expressed; but it is indicated in part by its membership, in some instances larger than the membership of women in the local church, and by its financial contributions which from small beginnings mounted to vast sums annually.

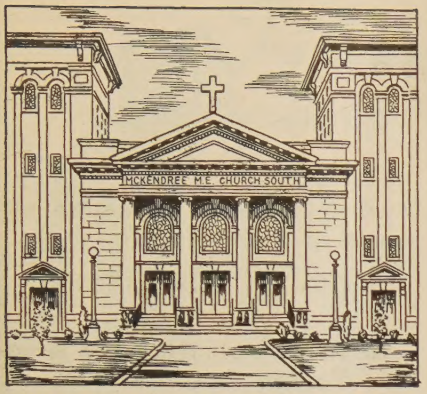
FOREIGN MISSIONARY SOCIETIES

In all three churches, the Woman's Foreign Missionary Society was organized earlier than was the home mission work among the women. In each case there were instances of foreign missionary work through other channels before the organization of their own work actually took place. Similarly too, in all churches the organization came as a spontaneous answer to individual human need. In the Methodist Protestant, it was two little girls, homeless in Yokohama, Japan; in the Methodist Episcopal Church, South, the situation of girls and women in Shanghai, China; in the Methodist Episcopal Church, the appeal of those girls of India whom Mrs. Parker had befriended and had to leave behind when coming on furlough. From these small beginnings, in each case, emerged the three respective organizations.

In the Methodist Episcopal Church

First in point of time was the Methodist Episcopal Church. The Reverend William Butler and his wife, Clementina, who had gone to India in 1856 and labored there for years, had returned to America and were located in Boston. Dr. and Mrs. Edwin Parker, missionaries to India at home on furlough, were

TREMONT STREET CHURCH, BOSTON



MC KENDREE METHODIST EPISCOPAL CHURCH SOUTH, NASHVILLE, TENN.

visiting the Butlers in Boston. This was in 1869.

The hope of an organization of a Woman's Foreign Missionary Society throughout the Methodist Episcopal Church was in the hearts of the two women. A service was planned for Tuesday, March 23, at Tremont Street Church, and Mrs. Parker and Mrs. Butler were asked to address the meeting. The women of the twenty-eight Methodist Churches of Boston were invited to attend.

A storm raged that day, but eight valiant women braved its fury and met at the church. Mrs. Parker poured out her soul, burdened with the needs of the women of India. Mrs. Butler urged organization that the efforts of the women of the church might be united and women missionaries be sent abroad. After consultation and earnest prayer, the women decided to organize, and agreed to meet the following week to complete the work. Again it rained in torrents, but this time twenty-six women were present. The name was chosen, a constitution adopted, dues set at one dollar per year. The women desired an independent work, not subordinated to the men: this point was won.

The following fall—on November 3, 1869—Miss Isabella Thoburn, educator, and Miss Clara Swain, M.D., sailed for India under the newly organized Woman's Foreign Missionary Society.

In the Methodist Episcopal Church, South

Woman's Foreign Missionary work in the Methodist Episcopal Church, South was officially authorized in 1878, but the activity of the women antedated this. Of this earlier movement it is written, "The vision of service came first to a small group of women without means, without experience, and with no authorized channel through which to work." (*Sara E. Haskin*)

November 23, 1873, was the day appointed by Mrs. M. L. Kelley for a meeting to arouse interest among the women, toward an organization —the meeting to be held at McKendree Church, Nashville, Tennessee, where Mrs. Kelley's son was pastor. On that day a wild storm was raging, but four women braved it and came to the church. The Reverend Mr. Kelley gave them memorable counsel: "Ladies, organize as though the house were full." They did, planning both foreign and home mission work, leading to official action five years later.

In the Methodist Protestant Church

The beginnings of organized foreign mission work in the Methodist Protestant Church parallel closely the dates of the Methodist Episcopal Church, South. The Woman's Foreign Missionary Society was organized in Pittsburgh, Pennsylvania, in February, 1879, and authorized by the General Conference of 1880.

"Two little girls in a foreign land; the tender sympathetic heart of a Christian woman; receptive minds in the homeland, influenced by divine compassion—such were the forces that brought into being the Woman's Foreign Missionary Society of the Methodist Protestant Church." (*Mrs. E. C. Chandler*)

The first missionary to serve the church on foreign soil was a woman, Miss Harriet Brittain. She reached Yokohama, Japan, in September, 1880, and in October opened a school with four children.

HOME MISSIONARY SOCIETIES

The general pattern here was similar to that in the organizing of foreign missionary societies.

In the Methodist Episcopal Church

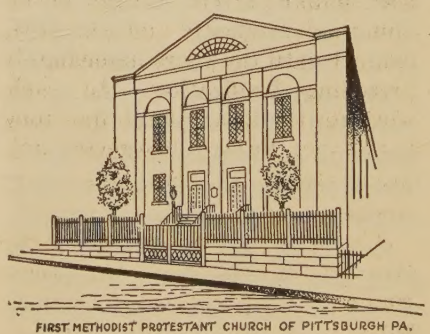
The Woman's Home Missionary Society of the Methodist Episcopal Church dates from 1880. Mrs. Joseph C. Hartzell, wife of a Methodist pastor in New Orleans, burdened by the plight of the Negro women and children so recently emancipated from slavery, had organized sewing and cooking classes in an effort to help them help themselves, but the work had outgrown her resources and she went to the General Conference of 1880 hoping to secure some action concerning work among Negro freedwomen. The Conference, however, adjourned without finding time to consider the new work.

Realizing the situation, Dr. A. B. Leonard, presiding elder of the Cincinnati District, and Dr. Irwin, pastor of Trinity Church, Cincinnati, arranged a meeting at the church for June 8, 1880. (There was no rain that day and fifty ladies were present!) Mrs. Hartzell pleaded the cause well, and the motion prevailed to form a Woman's Home Missionary Society, with special attention to the southern field. The first president—who served for nine years—was none other than Mrs. Rutherford B. Hayes, wife of the President of the United States.

In the Methodist Episcopal Church, the Woman's Home and Woman's Foreign Missionary Societies preserved their identity as separate organizations until the Unification of Methodism in 1939.

In the Methodist Episcopal Church, South

In the Methodist Episcopal Church, South the women rallied to


FIRST METHODIST PROTESTANT CHURCH OF PITTSBURGH PA.

the aid of the Board of Church Extension, organized in 1882. The need for homes for young ministers, who were being sent to serve in western areas, constituted a call to the women of the church for a new type of work. In 1886, the Woman's Department of the Board of Church Extension was organized. By gradual stages the work extended, and the organization of the Parsonage and Home Mission Society developed into the Woman's Home Missionary Society.

In 1910, the Woman's Foreign Missionary Society and the Woman's Home Missionary Society decided to unite under the name of the Woman's Missionary Society, its administrative board being called the Woman's Missionary Council.

In the Methodist Protestant Church

The Woman's Home Missionary Society of the Methodist Protestant Church was organized in 1893 at Bridgeton, New Jersey. This Society assisted in church extension work, and opened school work among the mountain people of the South.

In the 1920's all missionary and educational interests of the Methodist Protestant Church were united in one Board of Missions.

ORGANIZATION OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

With the Unification of Methodism came the decision to organize one all-inclusive Society for Methodist womanhood. The *Discipline* states that "In every local church there shall be a Woman's Society of Christian Service." (*Discipline*, 1952, Section VIII, Paragraph 252.)

The former values were to be conserved, interrelated in the new; and with a purpose and program broad enough to enlist the loyal support of every Methodist woman.

Recruiting for membership, in 1940, was largely from the ranks of the various constituent bodies. Within a month after the organization of the Woman's Society of Christian Service, the charter membership numbered 1,135,000. The appropriations were compiled as the combined askings, broadly speaking, of the three uniting churches in their women's work. The missionaries and deaconesses, the institutions and projects of work, were the combined list of those supported by the women's organizations of the three uniting churches.

The official magazine, THE METHODIST WOMAN, had its first issue appearing in September, 1940, and a subscription list which was compiled from the subscription lists of all the four magazines to which it was the official successor: *The Woman's Missionary Friend, Woman's Home Missions, Missionary Record, Methodist Woman's Association Bulletin.*

The constitution and by-laws were the outcome of years of tireless, unself-seeking service from women elected to this task by their constituents.

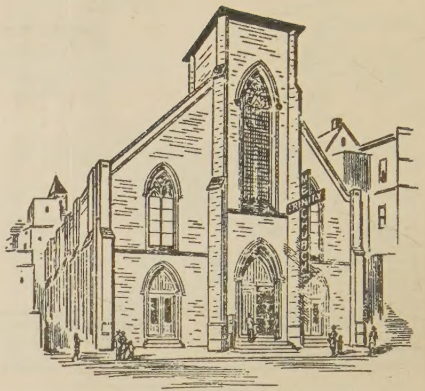
PROGRESS REPORT

Looking Backward, Thinking Forward

That slogan borrowed from the annals of the former Woman's Home Missionary Society sums up the objectives of this Fifteenth Anniversary issue of THE METHODIST WOMAN in reviewing the work and program of the Woman's Society of Christian Service. Now and then it is well to remember the beginnings of the organization and to look at the record of the years.

The message from Mrs. Frank G. Brooks on page 3 and the articles on the following pages give an accounting of the investment of our heritage and the dividends. It is an inspiring report. Methodist women are wonderful. But this is no time to rest on our laurels. Rather, we should make an honest appraisal of the work we have done, what we could do, what we should do, and then say with Browning, "The Future I may face now I have proved the Past."

This is just a progress report. We look backward to see the way we have come; we think forward on how to meet the continuing and developing needs of our day.



TRINITY METHODIST CHURCH
CINCINNATI, OHIO

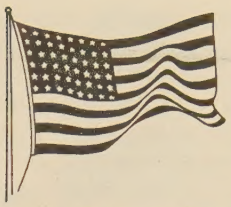
The Purpose was—and is—the expression of the united and consecrated intent of the women from the former organizations, who now came together to work shoulder to shoulder in a common cause. It takes on new meaning in the light of all that has gone before, to make the Woman's Society of Christian Service possible. It represents an amazing aggregate of dedicated living that leaves us humble in its contemplation.

But we do not stop with contemplation. The purpose of the Woman's Society of Christian Service has inherent within it capacities for growth to meet the present day with its new emphases, newly evolving trends, new interrelationships. Only thus can the present and the future and the future of the Society be truly meaningful and vital. Rooted in the values that endure, our Purpose reflects the richness of our heritage in the Woman's Society of Christian Service for the world of today and tomorrow.

The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service; to help develop and support Christian work among women around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship, and to secure funds for the activities in the local church and the support of the work undertaken at home and abroad for the establishment of a world Christian community.

Forward Steps

THE DEPARTMENT OF WORK IN HOME FIELDS



HOME Missions faces a challenge to help create a Christian America. During the past fifteen years the Department of Work in Home Fields has increasingly felt this responsibility as it has changed programs, opened new work in neglected areas, and strengthened existing projects. In brief the story unfolds.

Deaconess Work

Deaconess Work was organized as a bureau at the time of unification, with representatives from Jurisdiction Deaconess Associations and Jurisdiction Woman's Societies of Christian Service. A bishop, chosen by the Council of Bishops, was chairman.

In 1952 the bureau became the Commission on Deaconess Work with representation from those boards and agencies most interested in promotion of deaconess work, ministerial representatives, and deaconess representatives—thirty-two in all. This wider representation has resulted in better interpretation of the deaconess relationship, greater interest in the movement, and growing concern for recruitment.

The first National Convocation for Deaconesses was held in 1951 in Kansas City, Missouri, and helped create a new sense of unity. Never before had there been an opportunity for the merging groups to participate in such a meeting.

The second convocation, held in 1955 in Nashville, Tennessee, strengthened that sense of unity, enlarged the vision of service, and pointed up new responsibilities for deaconesses in The Methodist Church.

Requirements have been revised through the years so that only the best qualified young women are accepted as candidates. "The basic essential" to become a deaconess "is personal loyalty to Jesus Christ—a life that bears witness to the Christian concept of the Fatherhood of God and the Brotherhood of Man—and a desire to give full-time service to the church."

Along with lifting requirements there has been a raising of standards of work with emphasis upon quality of work and quality of life. There has been also a substantial increase in salary and pension provisions.

Today a young woman is given many opportunities and privileges as a deaconess, for she may serve any agency of The Methodist Church in any capacity not requiring full clergy rights.

At least one thousand new deaconesses could be placed if they were available!

Missionary Personnel

A significant effort to fill the urgent need for devoted workers was begun in 1951 through the U.S.-2 short-term Home Missions program. Since that time one hundred sixty young college graduates have entered various projects, an average of thirty-two each year. Of these, eighty-three will remain as workers, while fifteen are anticipating deaconess or home missionary service. Although such young people are without experience and specialized training, our projects can bear witness to definite contributions they have made.

Volunteer service within the structure of The Methodist Church is coming into a more prominent place in the thinking of youth leaders. A growing awareness of this concern prompted the Home Department staff to initiate a summer service program for enabling college students to have such experiences within our mission projects. And, after eight years, its value in the light of vision of missionary service which may young people have received is becoming increasingly evident.

These two developments have become an integral part of the regular recruitment set-up. And dividends, already in evidence, will undoubtedly increase as time goes on.

Educational Institutions

"The objective of Christian education is the creating of the Christian mind," according to Bishop Fred T. Corson. To attain this, consecrated and competent staffs, adequate buildings and plants, a well-articulated educational program, and financial support are necessary. There are many evidences of achievement along these lines.

In New Mexico, Crusade for Christ funds made possible the building of Bisti School, some thirty-five miles from the Navajo Methodist Mission School campus at Farmington. At Shepherds' Summer School there are over one hundred children enrolled who never attended school before. In the summer of 1955 the first High School Work Camp in The Methodist Church was held on the Navajo School campus.

A four-year junior college plan has been instituted at Wood Junior College in Mathiston, Mississippi. The campus has a unique new chapel, "The Cathedral of the Pines."

Pfeiffer College in Misenheimer, North Carolina, and Tennessee Wesleyan College in Athens both have changed from junior to senior college status. Ferrum Junior College in Virginia has become more closely identified with the Woman's Division.

The bureau's latest piece of work is a share in the Protestant Foundation for International Students at Ann Arbor, Michigan.

The importance of adequate training for missionary and dea-

coness personnel has been realized in the significant strengthening of the program at Scarritt College in Nashville, Tennessee, and four new buildings at National College in Kansas City, Missouri.

A new site has been chosen for Holding Institute in Laredo, Texas, the building program to begin this fall.

The effective assistance of the Board of Education has continued to strengthen the entire program.

Social Welfare and Medical Work

Much progress has been made in social welfare and medical work since unification. Standards of service and personnel have been lifted; salaries have been increased; many buildings have been improved and made more functional.

The number of children served by our homes has decreased in general, though a more specialized type of service is being rendered. Their needs are constantly studied, so that through case work service and cooperation with other agencies many children are returned to their own homes or are placed in foster homes.

Frances DePauw Home in Hollywood, California, is now a *home* for girls, because community attitudes have changed so that today children of Mexican background are accepted in the public schools.

New projects added under this bureau are Thoburn Terrace, Alhambra, and Friendship Home, Los Angeles, California; Susannah Wesley Hall, Newport News, Virginia; Killingsworth Home, Columbia, South Carolina; and Seward Sanatorium and Rehabilitation Center, Bartlett, Alaska. There are new social workers at the General Hospital, Los Angeles, California, and in Windham, Ohio.

Among the eleven projects which have new buildings are Maynard-MacDougall Memorial Hospital, Nome, Alaska; Robincroft Rest Home, Pasadena, California; Brewster Hospital, Jacksonville, Florida; Bataan Memorial Methodist Hospital, Albuquerque, New Mexico; and the first unit of the Cottage System at Cunningham Children's Home, Urbana, Illinois.

Major repairs and improvements have been made in three other institutions. Plans for new buildings in six others are under way, including a new home for retired workers of the Woman's Division.

After careful study and evaluation, work was closed at Esther Hall, San Diego, California; Skeer Rest Home, Newtown, Pennsylvania; and services at immigration stations in San Francisco and Terminal Island, California.

Town and Country Work

Town and Country Work has grown in numbers, in vision, in outreach. Most projects have been rural church and community programs in which rural workers cooperate with the total church program in the effort to develop Christian community life. Rural workers are serving in twenty-two states and in Hawaii.

A recent development is the plan for a co-ordinator who serves as counselor, guide, and supervisor for a number of area workers and relates the advisory committee to the work and worker. She is helpful in a kind of "on-the-field" training program for U.S.-2's as well.

Several who started as community workers with minority groups became instrumental in the development of community center programs. New buildings have been erected on the California, Arizona, and Texas borders and in Mississippi and Louisiana. Names of projects have been changed so that a name no longer designates a specific national or cultural group, i.e., "Mexican" or "Latin American" to "Wesley House."

Work among Indian Americans continues to be a much needed and challenging phase of service.

West Virginia Coal Fields is not so much a "mission" today as it is leadership training and community-organization work, conducted by an interracial staff.

Progress is being made in setting up interracial advisory committees, staffs, and programs.

MacDonell Methodist Center in Houma, Louisiana, has changed from a school to a home and placement center for children, co-operating with the Louisiana state social welfare department. School needs are now met by the public schools.

Rural field work training at National and Scarritt Colleges is of particular concern to and supported in part by the bureau.

The bureau co-operates with the Division of National Missions and with other denominations in rendering more effective and enlarged service.

Urban Work

Community centers and settlement houses have open doors to welcome persons of all ages—in fact, all families living in the neighborhood. Programs have often changed to include teen-age canteens and Golden Age groups. Local advisory boards are responding slowly but surely to the principle of including representatives from groups being served. Biracial staffs are more common.

Training conferences have increased in recent years to include those specifically planned for kindergarten teachers, group workers, directors, and local board presidents.

Workers have been appointed to strategic areas to work with: (1) Japanese Americans following World War II; (2) communities affected by suddenly enlarged industrial populations; (3) Puerto Ricans in New York City and Miami in their adjustment to American life on the mainland; and (4) families in new housing projects. Kindergartens along the Mexican border are helping children to learn English before entering public schools.

New centers have been established in Phoenix, Arizona; Amarillo, Texas; Oklahoma City, Oklahoma; Atlanta and Savannah, Georgia; and Columbia, South Carolina. Other new projects are centers in Seattle, Washington, and in Portland, Oregon.

(Continued on page 39)

Since 1940

THE DEPARTMENT OF WORK IN FOREIGN FIELDS

AFRICA and EUROPE

DURING the past fifteen years there has been an increasing interest in Africa on the part of governments, industry, and Christian bodies. Africa is being abruptly drawn into the sweep of the modern world, and we find there along with much of progress much of confusion and disruption. More and more people are watching the Africans and concerning themselves with their problems. Africa was invited by the Asians to join them at the conference in Bandung.

Since 1940 no fewer than six major conferences have been held by church groups, for the purpose of better understanding the Africans and learning how to work together with them for the Christianizing of the continent. In 1952, conferences were held at Colorado Springs and Springfield, Ohio, as well as at Willingen, Germany, at which delegations of Christian Africans were present.

In the missionary work of our church in Africa, the Woman's Division and the Division of World Missions have endeavored to make a united comprehensive approach to the life of the people. Most of our projects are supported by both divisions, particularly in relation to medical work, schools, social-evangelistic centers, printing presses, and distribution of literature.

The most notable advances of the Woman's Division in Africa have been the establishment of work in three different areas, namely: the Southern Congo Conference at Elisabethville and Kapanga; Liberia at Monrovia and Ganta; and Tunis, the capital of Tunisia. Only the lack of missionaries prevents our entering other stations where our church is working.

One of the outstanding projects of The Methodist Church during the past few years was the sending of college graduates as special-term missionaries to the various mission fields. In Africa this has made possible the continuation of the established stations in many instances and the opening of new work in others.

In Europe our relations with the Woman's Society of Christian Service in Belgium, Denmark, Norway, Sweden, and Switzerland have been very rewarding. Their missionaries are making an invaluable contribution to our common task in Africa. We look forward to the day when together with the Methodist women of all the countries in Europe we may be able to help answer the urgent need for missionaries.

INDIA and PAKISTAN

In 1940 India was involved in a war of which it had no part in the making. Thoughtful people were saying, "What India is to become during and after the war is one of the world's largest questions, a question every thinking Christian needs to help answer." On August 15, 1947, the answer came when two new sovereign nations took their responsible places among the democracies of the world. This event has had a profound effect upon the Church. Among other things, it has revealed that Christianity can no longer be considered a foreign faith. The Church has taken root in the soil of India and Pakistan and possesses a self-reliance and confidence not formerly felt.

Christian leaders in these lands believe that a united witness is God's will for His Church. Slowly this goal is being attained. The United Church of South India came into being in 1947. Negotiations are going forward for a union of churches in North India, involving The Methodist Church. Most of the great Christian institutions are supported interdenominationally and internationally. For example, since 1940, the Woman's Division has joined others in the support of: Vellore Christian Medical College; Ludhiana Christian Medical College; the rural extension service of Allahabad Agricultural Institute; St. Christopher's Teacher Training College; Madras Women's Christian College; Leonard Theological College; United Christian Schools, Jullundur; Madar Union Tuberculosis Sanatorium; United Christian Hospital, Lahore; Kinnaird College for Women, Lahore; and the United Christian Medical Mission to Nepal.

Significant denominational achievements during this decade and a half are the growth and program of the Woman's Society of Christian Service in cities and villages: the establishment of the Methodist Youth Fellowship, the Crusade Scholarship program, under which forty-seven women leaders have done graduate study in the United States, the opening of public health work and village centers, new buildings for almost every school and hospital, and larger undertakings in literature and literacy work.

In the present situation opportunity and opposition play against each other. The need is for an increase of inspired leadership and a church membership strong in faith and the power to witness.

KOREA, JAPAN, and the PHILIPPINES

War, separation, concern, and prayer tell the story of the relationship of the church in America with the Christian movement in Korea, Japan, and the Philippines during the first five years of the Woman's Division of Christian Service. Withdrawal of mission-

aries and the dropping of the curtain between the church in America and Christian friends in these countries loomed large.

In 1946 Bishop Moore reported from his first contact with Korea, that seldom in history had a church been called upon to withstand such "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment."

The summer of 1948, the third anniversary of liberation, marked the establishment of the Republic of Korea for the peoples south of the 38th parallel. As missionaries and Korean Christians were striving to repair and re-establish the church and institutions, war again struck in June, 1950, bringing even greater suffering and mass destruction. Missionaries again were forced to withdraw, waiting in Japan until they were allowed to return.

Seventy-two missionaries of the Woman's Division withdrew from Korea in 1940. Today the twenty-eight laboring there are far too few to meet the needs and opportunities of working with the Korean church, which has exhibited such fortitude.

The pressure of war in Japan crystallized a long planned effort of the Protestant churches toward unity. In 1941 the Church of Christ in Japan came into being. Though communication was not possible between the two countries during these same war years, the various denominations in America agreed upon a policy of co-operation and a united approach in planning for the future of Christian work in Japan. When the war ended and contact was again possible, these two groups—one in Japan and one in America—began working together in a common organization. Approximately 70 per cent of the Protestant constituency in Japan are in this united church, which has shown steady advance during these years. Eight denominations in America compose the Interboard Committee for Work in Japan. Missionaries of this group are united in work under the supervision of the Church of Christ in Japan.

During the years since the war the long heralded International Christian University of Japan has come into existence and other institutions have been rehabilitated. New church organization, rehabilitation, new approaches, and spiritual growth characterize Christian developments in Japan.

Since that dramatic day in 1945 when the Philippines and the interned missionaries were liberated, there has been a phenomenal advance in the Protestant movement in the Philippines.

The country has received her political independence, the first Filipino bishop has been elected, rehabilitation has made unbelievable strides, Methodists have entered the island of Mindanao and many areas of work have been launched, resulting in a vital program.

LATIN AMERICAN FIELDS

Comparatively unaffected by the destruction of war and its aftermath, the Evangelical churches in the Latin American countries have been free to make great strides of progress in the past fifteen years. The work of the Woman's Division of Christian Service is evidence of this opportunity for growth. Fourteen new projects have been undertaken in this time—rural, social-evangelistic projects in Cuba, rural institutes in Cuba and Brazil where we share responsibility with the Division of World Missions, two interdenominational theological seminaries (in Cuba and Argentina), a school of sacred music in Brazil, a vocational school for girls in rural Chile, a new social center in Peru, a university student center and hostel in Cuba. Two junior colleges have been established, one at Bennett in Rio de Janeiro and one at Crandon Institute in Montevideo, and normal school courses for the training of primary school teachers have been added to four of our schools in Brazil. The Puebla Normal School in Mexico was reopened; the Palmore Sanatorium and Nursing School in that country enlarged; the Methodist Institute in Brazil and the Deaconess Training School in Mexico City were reorganized. Yet in spite of the fact that the work has been increased, there are today just five more active missionaries in these countries than there were in 1940.

Twenty-nine new buildings have been constructed and equipped. These range from a missionary residence or simple social hall for rural projects to the large, solid educational plants caring for hundreds of students in many of our schools. A large part of construction costs in some instances has been raised locally, but the Woman's Division has given generously.

Inter-American conferences, such as those of the Latin American Federation of Methodist Women, the Interdenominational Youth Conference with representatives from every part of the continent, and the Inter-American Evangelical Conference held in Buenos Aires in 1949, have served to encourage the Protestant minority in each country and have reflected the very capable leadership found in every area. Two international work conferences for the developing of a Sunday-school curriculum led to the preparation of new materials for use in all Spanish speaking countries. Interdenominational literature committees in Mexico, Brazil, and Argentina have improved the quantity and quality of Christian literature.

CHINA and SOUTHEAST ASIA

The story of the church in China for the years from 1940 to 1955 is a story set against a background of war, alien occupation, a great trek westward, disillusionment, and finally Communist domination. It is the story of the eleventh chapter of Hebrews brought up to date. The Centennial of The Methodist Church in China, celebrated in Foochow in 1947, was the occasion of the coming together of Chinese men and women who had been tried in the fiery furnace and found true. At that time practically all major institutions of the church were

(*Continued on page 13*)

Fifteen Wonderful Years

By HENRIETTA GIBSON

WONDERFUL things have happened to the Woman's Division of Christian Service in its first fifteen years of existence in relation to the giving of its members and to its whole financial structure.

The most important point, as far as the Woman's Division is concerned, is the large increase in the giving of our members on pledge and appropriations, for this giving places the support of the program at home and abroad on a firm, steady, and enlarging basis. These figures show the exciting story of the increase in giving on pledge and appropriations through the fifteen years:

In 1941 the giving on appropriations was $8,075,305.01

In 1954-55 the giving on appropriations was $8,075,305.01

his giving is the financial strength of the Woman's Division and underwrites the current program in the twenty-nine countries in which the Woman's Division is at work. This giving is on the mind and heart of every member because each is so deeply committed to the purpose of her Society. It comes all through the year from the treasurers of the Societies in the local churches through the treasurers of the district and conference Societies to the treasurer of the Woman's Division. For the past four years more than $2,000,000 of this outpouring of gifts has been received at the office of the division treasurer during the month of May.

At the same time we must be aware that the total pledges from all of the jurisdiction societies have not kept pace with actual giving. Through the years pledges have amounted:

In 1941 to $3,014,210.24

In 1954-55 to $6,966,275.00

This shows the amazing fact that in the year 1954-55 our members gave over a million dollars ($1,109,240.01) more than they pledged. The record is wonderful, but it means that we cannot be satisfied just to meet our pledges or the whole program of the Woman's Division would be in danger.

The same fine increases are shown in giving for those "second mile" responsibilities of our members, cash gifts for Supply Work and gifts for the Week of Prayer and Self-Denial. Cash gifts for Supply Work:

In 1941 were $31,210.50

In 1955 were $852,452.24

Gifts for the Week of Prayer and Self-Denial are shown in the following schedule:

In 1941 gifts for the Week of Prayer were $113,440.71

In 1955 gifts for the Week of Prayer were $483,023.67

Total receipts of the Woman's Division through the fifteen-year period, including those on pledges and appropriations, cash gifts for Supply Work, gifts for the week of Prayer and Self-Denial, supplementary and miscellaneous gifts, and from bequests, have shown the following increases:

In 1941 total receipts were $3,817,506.67

In 1955 total receipts were $9,961,937.27

These are thrilling figures and they are cause for great rejoicing not because we gave these large amounts, but because of what they have meant and will continue to mean to hundreds of people who are hungry in mind, soul, and body for the Bread of Life, and what they mean in the lives of the thousands and thousands of women who have made these gifts possible because they have shared what they have.

The assets and liabilities on the balance sheet of the Woman's Division have grown from $963,247.52 in 1941 to $27,372,488.44 in 1955.

The 1941 balance sheet shows that annuity agreements amounting to $2,400 at face value had been written. By 1955 annuity agreements outstanding at face amounts held by the Woman's Division were $1,783,912.03, representing issues of $888,847.17 by the Woman's Division of Christian Service, $29,700.00 by the Board of Missions, Methodist Episcopal Church, South, Woman's Work, $498,259.19 by the Woman's Foreign Missionary Society, $366,105.67 by the Woman's Home Missionary Society, and $1,000 from the Methodist Protestant Church.

The Permanent Fund principal in 1941 was $12,660. As of May 31, 1955, the Permanent Fund principal is $1,948,580.95.

The Pension funds in themselves have a story to tell. The total principal fund as of May 31, 1955, amounts to $5,375,869.20. This includes seven different funds, that of the Woman's Division itself and those transferred by the uniting organizations, interest on which, together with grants from appropriations, makes it possible to pay retirement salaries to all the deaconesses and missionaries of the Woman's Division whether they served under the Woman's Missionary Council, the Methodist Protestant Church, the Woman's Foreign Missionary Society or the Woman's Home Missionary Society. All these workers are now paid retirement salary on the same basis, and that salary within the past years has been increased to $30 per year for the first ten years of service and $25 per year for subsequent years, with a maximum of $900. We are proud and happy that these increases have been made.

As of May 31, 1955, the culmination of the plan of the treasurer's office to bring together into one total picture all these pension funds has been realized. This achievement deserves special mention.

In 1941 the Woman's Division had set up a revolving fund of $250,000. By May 31, 1955, the revolving fund had been increased to $600,000.

The wonderful increases through these first fifteen years have been made possible by the devotion and steady giving of the hundreds of

(*Continued on page 39*)

Both Ends of the Telescope

By a Local Reader of THE METHODIST WOMAN

AS WE come to the close of the first fifteen years in the life of the Woman's Society of Christian Service, our look should be mainly forward and long-range. "Greater wonders yet to be" sweep across our vision, even as the powerful telescope sweeps the sky. We are moved with enthusiasm as we see the possibilities for Christian action represented by over 1,700,000 consecrated women, with the experience of fifteen years behind them. It is well for us, though, to view the future against the perspective of the past; and thus it is no sentimental indulgence that turns our thoughts back to 1940. We reverse the telescope—we look through the large end, back toward the small; and we are interested, impressed, stimulated by what we see.

It is THE METHODIST WOMAN at which we are looking. If a personal note may be allowed here, I would like to bear witness to having been one if those Charter members who eagerly awaited the first issue of the new magazine, and whose interest has continued through each number, to the present. That first copy was the issue of September, 1940, its cover displaying a Methodist woman and types of various projects of work around the world. "The copy looks thin," do we hear you say? Maybe because we are seeing it thus through the reverse end of the telescope, which makes things look smaller and far away? No, you are right: it *was* thin, compared with THE METHODIST WOMAN of today. We thought then that a 32 page issue was quite a magazine—and so it was. It is proof of its worth that it has kept on growing in size and in subscriptions so impressively. It has increased from 32 to 44 pages, approximately 37 per cent. And although its price has necessarily doubled, with the mounting costs of publication, there are 300,000 on today's subscription list which is an advance of 352 per cent over the list of 1940.

But though thin, it was never small. It was always a great little magazine, with a fearless message and a valiant sharing of world concerns. If you have kept those first precious issues of THE METHODIST WOMAN—and it is to be hoped that many women have, even with space in our homes at a premium—you will find it heartening to see that from the start THE METHODIST WOMAN kept certain imperishable ideals before us: our relationship to overseas and home missions; world peace; freedom for all men; the rights of minority groups. When the world looked dark and we were in the midst of war, "It is not the time," said THE METHODIST WOMAN, "to fold hands and make the best of things. We can build toward the sort of world where peace can be established." You will find these words on page 8 of the November, 1940, issue. And in the same issue, urging the women of Methodism to cast their thoughtful vote, "The land without laws must sooner or later face the judicial power of those eternal laws which so carelessly it has disobeyed."

Local church activities were important from the start. In the first two issues, September and October, there was a symposium on "My Local Church" that makes timely reading today. The names of many of the contributors to this symposium are familiar as being among our present Woman's Division members and church leaders. They saw the local church as the "without which, nothing" in our Christian community-building—local, national, and world-wide. "The lifeblood of the whole church is the faith and zeal found in the local congregation."

It is not a static scene upon which our telescope is trained—time marches on. Many of the readers of these present pages may have been among those youth and students who were the focus of thought in those particular line-of-work pages, fifteen years ago. The children of "then" are the young adults of "now," to whom the Guild, the Woman's Society, the total church look for leadership.

Of those great minds and spirits of the organizational years, many are still active: you will find familiar names beneath not-so-familiar pictures, in the early issues; and, identifying them, you may feel that many have apparently grown younger with the years, as you recognize co-workers of today!

Not all are with us in physical presence or active service. It is not a wise practice to attempt to call the roll of those who have brought any great enterprise into being. Some might inadvertently be omitted; others, whose service was equally sacrificial and constructive, worked in the background and their names were little known. But no back-sweep of THE METHODIST WOMAN would be possible without recalling the vivid presence of its first Editor, Bettie S. Brittingham.

THE METHODIST WOMAN is a living memorial to Miss Brittingham and to Mrs. George W. Keen, now retired, who served ably as Publication Manager for the first quadrennium. Truly, "their works do follow them."

It is interesting to note that the present Editor was a member of the Editorial Board responsible for the first two issues. The "Miss Ruth Esther Wheaton," to whom grateful acknowledgment is made for editing the September and October, 1940, issues of THE METHODIST WOMAN, is none other than our present Editor, Mrs. Ruth Esther

Meeker. The years between 1940 and 1950, when Mrs. Meeker was elected Editor, added enriching experience to her outstanding initial ability. These women have "greatly built on what the past held dear."

THE METHODIST WOMAN: "Never underestimate the power of a woman," we hear frequently. We would amend it to read, "Never underestimate the power of THE METHODIST WOMAN." Entering 300,000 homes each month, reaching with its message thousands of women for whom it is a chief channel of communication, its influence is significant beyond measure. It invokes gratitude for the past, and hope for the future.

. . . Both ends of the telescope, did we say? Perhaps we at the writing end have been monopolizing it a bit, in this backward glance. Let us swing it around, Reader. Apply your eye to it. THE METHODIST WOMAN will help you focus your vision on those future horizons.

Bradford Bachrach

Miss Bettie S. Brittingham came to the editorship from a background of active official service in the Methodist Protestant Church. She gave unstintedly of her high ability and winsome personality, both from her desk and through her personal contacts across the country. At the time of Miss Brittingham's death in 1949, Mrs. J. D. Bragg, president of the Woman's Division for the first eight years, wrote about her: " 'Go ye into all the world'. . . . It was not given to our friend and co-worker to *go* personally into many areas of the world, but through contacts here at home and wide correspondence with hundreds of missionaries, she touched every corner of the world. The knowledge thus secured of the spiritual needs of people was reflected in the thousands of printed pages for which she was responsible, in the scores of addresses which she gave, and the many mission study classes which she taught. Thus she fulfilled, with rare devotion, the divine command of her Lord."

Since 1940

(*Continued from page 10*)

headed by Chinese Christians. At the close of World War II more than one hundred of them were invited to the United States for graduate study through the Crusade for Christ Movement—a movement launched by the Board of Missions to make possible the rehabilitation of war-torn peoples and the reconstruction of buildings needed after the war. Detailed plans were in hand. Then the deluge.

Twice during this period missionaries were compelled to leave China; many were interned; a few were imprisoned; one lost her life. When unable to return to China the missionaries volunteered for reassignment to whatever part of the world the need was greatest.

Burma, Malaya, Sarawak in Borneo, and Sumatra of the Indonesian Republic were also in the wake of war with consequent devastation and suffering. Their story is different from that of China in that missionaries now are back and Christian work goes forward in spite of war, instability of governments, infiltration of communism, and general uncertainty. Schools are overflowing especially in Malaya and the churches are full. Young people are active in the church. The great need is for more and better leadership training. The Woman's Division has sent its first missionaries to Sarawak. A hostel for students and church workers and a missionary residence have been built. A clinic has been started near Sibu and evangelistic work along the mighty Rajang River has been facilitated by the gift of a modern launch. Work has been resumed in Sumatra where missionary reinforcements are desperately needed. Indeed the most urgent need in this whole area is for more missionaries. The people of Southeast Asia, even in the small church in Burma, have given proof of the high quality of leadership available if given the opportunity.

(*Written by* MISS LOUISE ROBINSON, *executive secretary for China and Southeast Asia during the major part of this period*)

Earning Our Heritage

(*Continued from page 3*)

units of the Woman's Division. Each individual member of the Woman's Society of Christian Service has had a part in this growth. You will read of the uniting organizations, of the financial increase, of the work of the various groups within the Woman's Division. You will be challenged by the phenomenal growth of the Wesleyan Service Guild and of the opportunities that lie ahead for it.

It is my hope and prayer that women, in the years to come, will continue to "earn their heritage" as have the women of the past fifteen years. What you have inherited from those who went before you, you must earn, in order to possess it.

Challenge of the Future

Opportunities and Responsibilities of Methodist Women

FIELDS OF WORK—29 COUNTRIES

ALGERIA
ANGOLA
ARGENTINA
BELGIAN CONGO
BORNEO
BRAZIL
*BULGARIA
BURMA
CHILE
*CHINA
CUBA
DOMINICAN REPUBLIC
INDIA
JAPAN
KOREA
LIBERIA
MALAYA
MEXICO
MOZAMBIQUE
NEPAL
PAKISTAN
PERU
PHILIPPINES
*POLAND
SOUTHERN RHODESIA
SUMATRA
TUNISIA
UNITED STATES AND TERRITORIES:
ALASKA
HAWAII
PUERTO RICO
URUGUAY

* Appropriations for these countries to be sent as world conditions permit.

Projects

Methodist women maintain approximately 700 projects in foreign fields, alone or through joint responsibility with the Division of World Missions or in co-operation with other denominational boards. These include schools, all levels from kindergarten through college, plus schools of nursing and union theological seminaries, hostels and boarding homes, hospitals, rural centers, social settlements, and evangelistic work.

In the home field, Methodist women support several hundred projects, both national and conference. These fall into four classifications: homes—for children, for young business women, rest homes for missionaries and deaconesses; schools ranging from kindergarten through college; hospitals, clinics, and two schools of nursing; social service work through individual workers, settlements and community centers in rural and urban areas.

The Department of Christian Social Relations and Local Church Activities continues its six-point emphasis.

Personnel

541 missionaries and hundreds of nationals carry on the work in foreign fields.

300 deaconesses, 15 enrolled home missionaries, and approximately 1,500 consecrated employed workers serve in home fields.

"And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Appropriations for year ending May 31, 1956

Department of Work in Home Fields—$3,095,141.00

Department of Work in Foreign Fields—$3,790,056.00

Department of Christian Social Relations and Local Church Activities—$43,476.00

Joint Section of Education and Cultivation, Woman's Section—$376,331.00

General Appropriations — $458,-483.00

Total $7,763,487.00

PROGRESS REPORT

June 1, 1954—May 31, 1955

Income on Appropriations—$8,075,305.01, an increase of $311,-817.52 over last year— a 4.01 per cent increase.

A Quadrennial Issue . . . CLERGY RIGHTS FOR WOMEN

By ROY L. SMITH

Excerpts from Dr. Smith's book *Why I Am a Methodist*[1]

EARLY Methodism in America (as also in England) did not boast of a wide variety of interests. Indeed, those first Methodists had but one consuming interest—the saving of souls. Everything revolved about that one center, and the popular evangelism of the day undertook to answer but one question—"What must I do to be saved?"

In such a program there was little for the women of the church to do beyond the simple duty of filling a pew while some man preached. None of them ever attended any conference, none of them served as president of any society or club, there were no organized women's Bible classes, and none of them ever participated in any public service beyond the one practice of offering an earnest testimony of faith and joy. It was even a rare thing to hear a woman lead in public prayer. The situation inside the church did not vary greatly from that which prevailed in secular matters (and Methodism was no great exception in this respect) during the first half of the nineteenth century. But with the temper of the times changing, the atmosphere has improved radically for women inside The Methodist Church, for modern Methodist women now stand on a complete parity with the men in all legal rights and privileges. Hundreds of them are to be found today as members of Annual Conferences, and they are represented by a considerable number in every General Conference. Among them in any conference may be found some of the ablest debaters, parliamentarians, diplomats, and strategists in the assemblies. Again and again it has happened that a brilliant and impassioned plea by some woman has swept the nearly 800 delegates into a tumult of enthusiasm or a profound spiritual experience.

So far as the law of the church is concerned, Methodist women enjoy the same right to vote, hold office, or serve in official capacities as men do. The fact that the vast majority of local officials are male members of the congregation is a result of tradition, precedent, and popular mores, and not deliberately designed or a product of the law.

When the law of the church first specified that the president of the Woman's Society of Christian Service should be a member of the Quarterly Conference and therefore a member of the Official Board of the local church, the action became an entering wedge, with the result that more women appear at the regular monthly meetings with each new year.

In the General Conference no distinctions are made in committee assignments, appointments to commissions, or other official bodies or groups. It is a fact that there are no women included in the membership of some of the great boards (notably the Board of Publication), but this does not result from any legislation that might be construed as prohibiting such membership.

In one important particular a line of distinction is drawn between the status of women and that of men in The Methodist Church. As the law now stands, no woman can be admitted into full membership in an Annual Conference as an ordained minister. Inasmuch as there is widespread misunderstanding of the basic principle involved, it may be well to explain in some detail.

It is not a question of unwillingness to ordain women. They can now be ordained to preach, as local preachers, on a basis identical with that of men when they have fulfilled the same requirements. As a matter of fact, there are ordained women now preaching from Methodist pulpits and serving as Methodist pastors. At least one occupied a chair of theology on the faculty of one of the foremost theological seminaries, and continues to teach in that same field today in another seminary which serves interdenominationally.

It is not, strictly speaking, an unwillingness on the part of the church to appoint a woman to serve as the pastor of a church, for there have been numerous instances in which gifted women have served brilliantly as pastoral administrators. But in doing so, they have served as local preachers and not as full members of an Annual Conference. They have received their appointments as accepted supplies at the hands of district superintendents, rather than as conference

[1] *Why I Am a Methodist* by Roy L. Smith. Published by Hermitage House, New York. Copyright 1955 by Roy L. Smith. Used by permission.

members receiving their appointments from the presiding bishop.

It is a question of the legal status of every preacher who becomes a member of a Methodist Annual Conference. According to the law of the church (a law which has been recognized by the civil courts), the bishop who presides over any Annual Conference must appoint every member of that conference to some conference appointment. This may be to the pastoral overseeing of a congregation, to a district superintendency, to a professorship in a college, or any one of a rather long list of possibilities. Moreover, the bishop is prohibited from appointing any member of an Annual Conference to any such appointment which will not provide him with at least the minimum salary. It frequently happens that local funds must be supplemented in order to enable the charge to pay that minimum. It is assumed, of course, that the preacher in turn will be able to perform the duties of his ministry throughout the year for which he is appointed. All Methodist preachers are appointed for one year, and only one year, at a time. . . .

If women are to be admitted to full membership in an Annual Conference, some extremely difficult situations could develop that might work serious injustices on preachers and churches alike. Every Methodist preacher, by being admitted to full membership in an Annual Conference, is thereby guaranteed employment for life. The only way this status can be terminated is (1) by withdrawing from the ministry, (2) by transfer to another denomination, (3) as the result of misbehavior that results in expulsion, (4) ill health that makes further ministering impossible, (5) he may be relieved of responsibilities because of ineffectiveness, or (6) he may retire because of old age. Every man seeking admission to the ranks of the Methodist ministry is under the necessity of running the gamut of a long series of examinations, committee hearings, and personal conferences as well as a public vote by an Annual Conference, all designed to guarantee that he will be able to assume his full responsibilities for a lifetime of service.

If women were to be admitted to full membership in an Annual Conference, extremely troublesome situations could develop. It could be assumed that an unmarried woman of gifts and graces could fulfill her obligations, as a member of an Annual Conference, as satisfactorily as a man could. In the event of her marriage, however, the possibilities of complete ability to do so would be altered radically. As a married woman she would find herself incapable of performing her duties during any period of pregnancy. It might happen, for example, that a bishop would find himself under the necessity of appointing an expectant mother to the pastorate of a congregation altogether new to her. In doing so, he would be aware of the fact that there might be a period of months during which she would be quite unable to discharge her professional duties as a clergyman. . . .

There are denominations which ordain women to the ministry on exactly the same basis as they ordain men. But such denominations do not guarantee their clergy uninterrupted employment for life, as The Methodist Church does. The problem with which Methodism is confronted is entirely different from that with which other churches are faced.

The issue has been debated long and earnestly in at least three General Conferences and always with the same result. Annual Conferences have been left without authority to admit women as full members, though there are probably several that would do so if given that privilege. I am of the opinion, however, that the General Conference of 1944 might have been willing to change the law if the champions of the women's cause had been willing to make one concession. Had they introduced a protective clause into their proposed legislation giving the Annual Conference the right to review and revise her conference relationship in the event a woman changed her marital status, I believe the measure might have passed. I do not anticipate, however, that the matter will again become a major issue for some years to come.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

HONORS

JAPAN

Miss Anna Laura White, retired missionary of the Woman's Division, has recently returned from a three-months' visit to Japan despite her seventy-one years. She was honored by Kwassui College at Nagasaki. As a part of the celebration of the seventy-fifth anniversary of the founding of Kwassui, friends of this beloved teacher provided for her visit to the school she had served for twenty-six years.

It was in 1920 that this Iowa-born young woman of Quaker background began her work at Kwassui, having sailed first in 1911 under the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She served in Tokyo until 1920.

It had been seventeen years since her return to the States, but her life had made such an indelible impression upon those with whom she had worked and those she had taught that she was brought back as a special guest. From the moment this lively, gracious lady stepped from the plane, she was honored with demonstrations of devotion and affection as her former students crowded around her at every step.

She was to receive the greatest honor which can be bestowed upon a person in Japan. For two days before her return to America, she was brought before the Emperor and received a decoration few foreigners are awarded—the Fourth Order of the Sacred Treasure. She was invited to the Imperial palace where the Imperial Master of Ceremonies received her.

Friends in America take pride in joining the Emperor and the people of Japan in paying tribute to this gallant lady who during her dedicated life has so freely given and now freely receives.

Miss Anna Laura White

INDIA

In recognition of Dr. Edith Lacy's unique service in the field of medical missionary work, the Lynchburg College Alumni Association recently honored her with the Thomas Gibson Hobbs Memorial Alumni Award. In presenting this award, Reverend Hugh Burleigh, president of the Alumni Association of the college, paid high tribute to this outstanding woman.

Dr. Lacy, a native of Louisa County, Virginia, has made an outstanding contribution to human welfare through her services as a medical missionary in India. Following her graduation from Lynchburg College, she entered the Medical College of Virginia in Richmond, where she graduated in 1925. Following this, she interned in Boston, Massachusetts. Then, in 1927, she was commissioned as a medical missionary by The Methodist Protestant Church and sent out by its Board of Missions to India. Dr. Lacy saw the great need for medical facilities and was instrumental in the establishment of a new hospital to minister to the health needs of the people of her adopted land. Under the Woman's Division, she now serves as superintendent of this Suvarta Memorial Hospital in Dhulia, India. The lives of hundreds of Indian people have been saved and the sufferings of thousands of others have been relieved through the work she has done personally or has supervised.

During her furloughs, Dr. Lacy has increased her ability to serve the people of India by taking additional medical courses at Columbia University and New York Post Graduate Medical School. The courses include hospital administration, gynecology, and internal medicine.

Dr. Lacy is now on her fourth furlough, and in September will return to India where she will continue her ministry of healing and her demonstration of Christian love to the people of this needy area of the world. Many, many people have been brought to a knowledge and appreciation of Christianity through her Christian service.

AFRICA

Miss Marie Nelson, after twenty-nine years as a missionary of the Woman's Division of the Board of Missions, has commented on the progress she detected in relationships between Africans and missionaries.

"The Africans, as they became better educated and more stable as Christians, took pride in building better homes, in building and paying for their own churches, schoolhouses and parsonages as well as their preacher-teacher's salary. The missionary now shares with them the responsibilities of the work as a whole. Understanding, good will, respect, and cooperation are growing among all. The number of pupils of qualified Christian workers and of churches has increased tenfold."

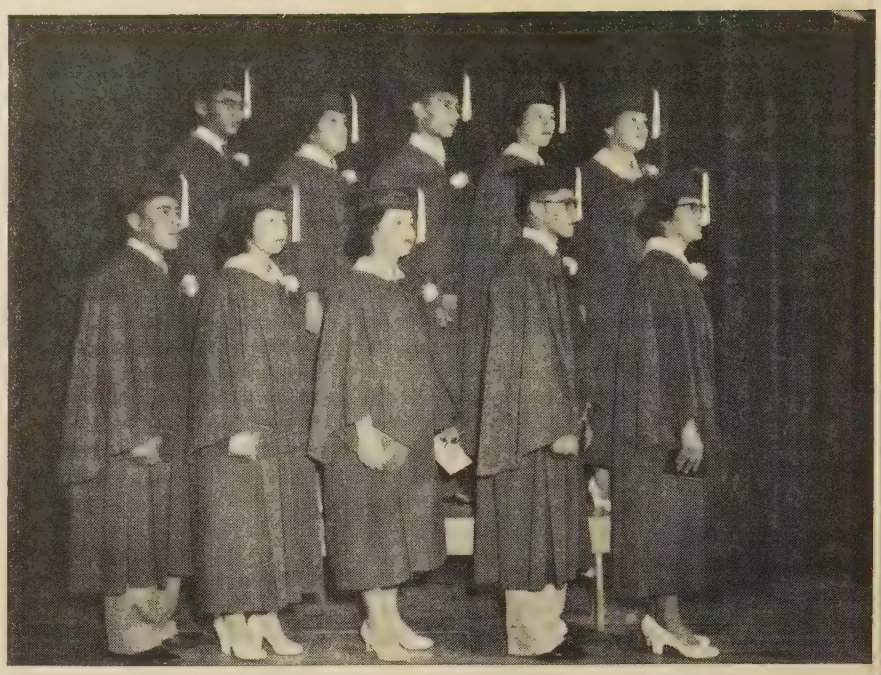
DEDICATION AT NAVAJO SCHOOL

Farmington, New Mexico

The C. C. Brooks Dormitory for high school boys at Navajo Methodist Mission School was dedicated May 13, 1955. A service of thanksgiving and praise was held in the Ryder Memorial Chapel preceding the dedicatory service on the steps of the dormitory.

Mrs. M. L. Norris, secretary of Home Work, South Central Jurisdiction Woman's Society of Christian Service, presented the building to the superintendent, Mr. W. P. Bass, in the name of the Woman's Division of Christian Service. Following the *Litany of Dedication,* the house was dedicated, "To the Glory of God, to happiness, to helpfulness, and to health, that this home may be a haven of peace and joy to the boys who in years to come will find love, security, peace, and happiness within its walls, and be an influence as it reaches out in community and church through the graduates of this school."

Mrs. Bass, wife of the superintendent, and the house mother, Mrs. Wilfred Billey, presided over a lovely reception. The dormitory will house forty boys, two to a room. It includes a large lounge, a mending room, supply storage space, a laundry, and a three-room apartment for Mr. and Mrs. Billey and family. Mr. and Mrs. Billey are graduates of Navajo Methodist Mission School.



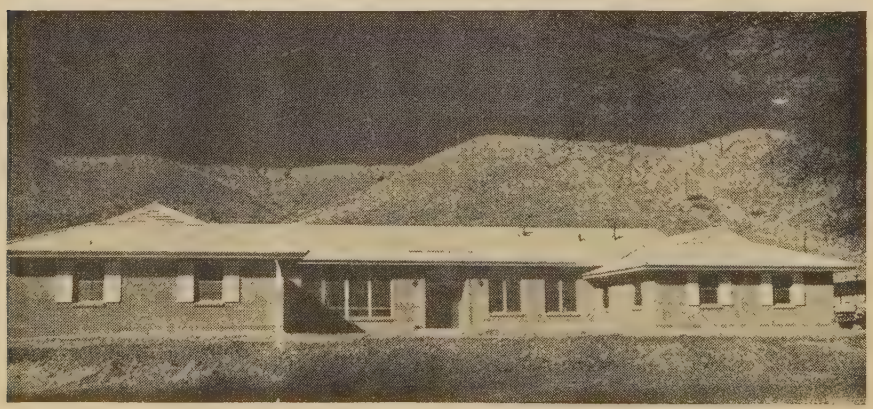
The Class of 1955, Navajo Methodist Mission School

The robed graduating class, whose motto was: "Where there is a will, there is a way," was composed of six girls and four boys. At their Class Night and Graduating Exercises, they gave assurance of religious foundations instilled by a devoted staff, evidencing the value of the individual, fine characters, and demonstrated abilities.

It was an honor to be a guest at Navajo School and to have the boys and girls stand and sing: "There's a Christian welcome for you here."

—Mrs. M. L. Norris

The new C. C. Brooks Dormitory, Navajo Methodist Mission School, Farmington, New Mexico.



SIXTY-EIGHT DEACONESSES SERVE IN HOSPITALS

Although the deaconess movement in Europe continues to stress nursing as the primary profession for deaconesses, that phase of work has received fewest recruits among the Methodist deaconesses in the United States. The need for deaconesses to serve in hospitals has not lessened. Too many of our church hospitals have little to distinguish them from public hospitals.

In the hospitals of The Methodist Church there are only sixty-eight deaconesses included on the staffs. Of these, nineteen are at Bethesda Hospital in Cincinnati, Ohio, and six at Bethany Hospital in Brooklyn, New York—the two strongholds of deaconess work in the former German Methodist Church.

To serve as a deaconess in a hospital does not require that one be a nurse. She may be a technician, an anesthetist, a purchasing agent, a chaplain, a secretary, a bookkeeper, or a superintendent.

The Board of Hospitals and Homes issued a statement that one

thousand deaconesses could be used in hospitals and homes of The Methodist Church. Only sixty-eight are now serving in hospitals and eighty-one in homes.

—Mary Lou Barnwell

CHINA

Miss Ethel Wallace, retired China missionary, shares hope for Christian faith behind the bamboo curtain. She has reported that in 1953 the following hymn was being sung by the students in Peking:

Father, long before creation
Thou hadst chosen us in love;
And that love so deep, so moving,
Draws us close to Christ above.
We will follow,
We will follow,
Firmly fixed in Christ alone.

Though the world may change its fashion,
Yet our God is e'er the same.
His compassion and His covenant
Through all ages will remain.
God's own children,
God's own children,
Must forever praise His name.

God's compassion is my story,
Is my boasting all the day,
Mercy free and never failing
Moves my will, directs my way.
God so loved us,
God so loved us,
That His only Son He gave.

Loving Father now before Thee
We will ever praise Thy love;
And our song will sound unceasing
Till we reach our home above,
Giving glory
Giving glory
To our God and to the Lamb.

Let us thank God for all Christian students in China, who during this time of change and testing are standing firm in their loyalty to their Lord and Savior, Jesus Christ. . . . Let us daily remember them in prayer.

DAVID AND MARGARET HOME

La Verne, California

Of the sixty-two children in the David and Margaret Home, twenty-five teen-age girls and boys are in high school. They present all the problems and joys that adolescents usually present to their parents, participate in group activities in the school and community, and the director is happy to say that their grades are usually good.

Football is all-absorbing in the fall. Three of the boys play on high school teams. Several of the girls are active in the Girls' Athletic Association; others work in the school cafeteria to earn extra spending money. There is a Sea Scout in the group and several boys are active in Boy Scouts. Some are studying music and participate in the school band.

The younger children also do well in school and are active in community organizations, which include the Cubs and Brownies.

Members of the family learn to give and share as well as receive. They have provided drinking glasses for the tables and have collected more than $20.00 for the Emergency Polio Fund.

David and Margaret Home is blessed with friends who remember the children on all special days and often in between with parties, programs, and visits.

—Mrs. Cleta K. Terrill, *Director*

NEW COMMUNITY CENTER BUILDING

Alpine, Texas

"I have never been so proud of anything in my whole life as I am of this community center," declared a member of the Alpine Community Center Board at the first meeting after the dedication of the new building in Alpine, Texas, on January 30, 1955. The keys to the $89,000.00 building owned by the Woman's Division of Christian Service were turned over by the contractor to the president of the Board, Mrs. George Baines, who then handed them to Mrs. Mabel N. Hamilton, the head resident.

It was Mrs. Baines, who in 1936, as president of the Alpine Methodist Missionary Society, interested eight other Alpine organizations—denominational, service, and social clubs—in sponsoring a welfare program for which the Woman's Division would provide a trained worker. Located on the Rio Grande River only sixty-eight miles from the Mexican border, Alpine has a population of 5,000, of which half are of Spanish-American ancestry. Little had been done in the history of the community to bring healthful living and wholesome recreation to the Latin Americans in the area. As the interest and support grew, the Woman's Division voted to use the Week of Prayer and Self-Denial funds to finance a more adequate building. The local people now are working to provide furnishings and equipment for this modern structure, which has an auditorium seating two hundred sixty-seven, a kindergarten, and clubrooms. There also is an electric kitchen, a spacious lobby, and office and playground facilities.

The center is being used by four hundred people weekly. An average of forty-eight kindergarten children are taught English, manners, reverence, and helpful preschool work. The Cub and Boy Scout membership is seventy-nine, and four troops of Girl Scouts have a membership of eighty-one. The art of homemaking is stressed in the classes for girls. The women are taught how to "make over," and how to quilt and do simple design-

Alpine Community Center's new building, Alpine, Texas

ing. Young adults are attracted by the game night, and plans are being made to equip the boys' clubroom with power tools which will help prepare them for jobs in industry.

The land on which the new Alpine Community Center is located was bought by the cooperating organizations (now numbering eighteen, three of them Latin American) and deeded to the Woman's Division.

NEIGHBORHOOD CENTER

Utica, New York

On June 12, Neighborhood Center, Utica, New York, celebrated its fiftieth anniversary. Among those present was Pasquale Iuorno, who first came to the center at the age of twelve. Now, nearly forty-eight years later, he is serving his third term as a member of the Board of Directors. Mr. Iuorno is typical of many who have continued their interest through the second and third generation.

In 1905 the neighborhood was primarily Italian-American, but since then new arrivals have been of Polish, Syrian, and Armenian descent. The first playground for nursery children was begun in 1945 at the east side of the building. A little later the area at the west side was converted into a play area for five- to fifteen-year-olds. In 1954 about 7,000 children took part in Neighborhood Center's supervised play program.

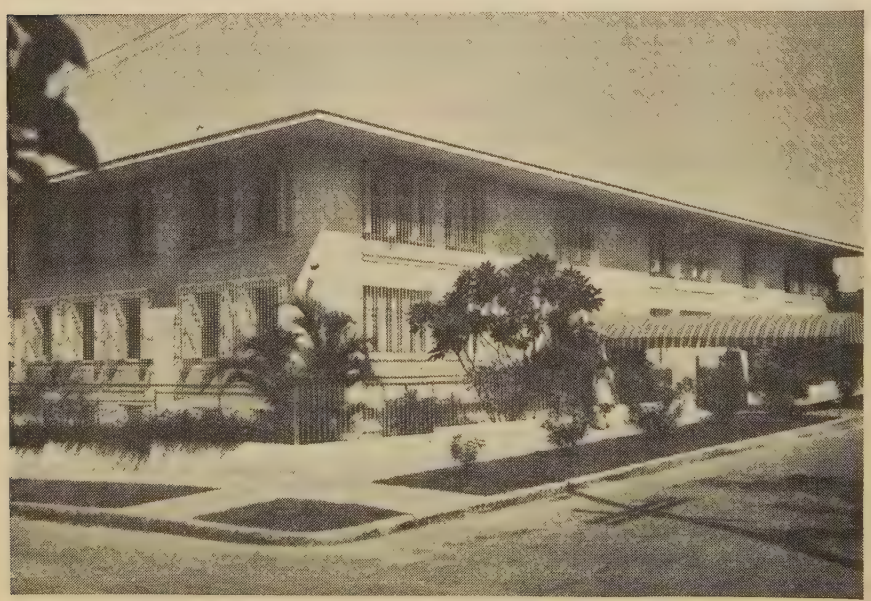
These little girls enjoy making stuffed animals at Neighborhood Center, Utica, New York.

The 1955 program is geared to the entire family: twenty-nine clubs and three classes for children and young people; a nursery school; six sponsoring parents' groups; fifteen homemaking groups; and two playgrounds.

Marie Russo, who began going to the center when she was seven, is another person who has kept up her relationship. For several summers now she has served as playground director while attending Morningside College in Iowa and the New York School of Social Work, where she will complete her studies in another year.

The director, Ruth Wright, came to the center in 1930 as a group worker and has been executive director since 1945.

New Primary Building, Colegio Buenavista, Havana, Cuba.



Miss Ione Clay whose devoted work as a missionary at Buenavista made possible the dedication of the new building.

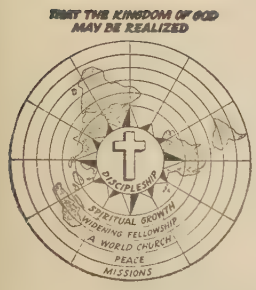


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

INVISIBLE BRIDGES

"Build an invisible bridge from mind to mind. . . ."
(May Sarton, *The Invisible Bridges*)

THROUGH our activities in the area we know as Promotion, we are linked by "invisible bridges" to the whole world. When a woman becomes a member of the Woman's Society of Christian Service, she has access to communication with the twenty-nine countries where the Woman's Division maintains work. What she does here, will have its effect there—and the reverse is equally true. We are no more "strangers" or "sojourners," but part of a fellowship that is limited only by "the end of the earth."

Concerning Anniversaries

Our thoughts these particular months are largely colored by our Fifteenth Anniversary observance. We make comparison with the beginnings and trace the growth of the Woman's Society over this period, finding much that is noteworthy. Yet the work in most of the institutions of the Woman's Division has been going on for several times that long.

At Aoyama Gakuin, a large Christian school in Tokyo, Japan, for example, they have celebrated their Eightieth Anniversary. The little school for girls which was opened in 1874 has weathered the gales of nationalistic opposition and destruction by earthquake; rebuilt upon a beautiful forty-acre campus four miles from the center of Tokyo, with land and buildings worth over a million dollars, this school has sent out more than twenty thousand alumni to occupy positions in all walks of life.

The Oldest—Yet the Latest—Field 1832—1950

Methodist missions overseas started with Melville Cox's appointment to Liberia, with Ann Wilkins going shortly afterward. Both died after incredibly short terms; but the work did not die. The invisible bridge continues. After more than a century, in 1950, the women of Methodism officially entered this field. The first project of the Woman's Division in Liberia was the building of a hostel for girls who attend our Methodist Mission School—the College of West Africa in Monrovia. There twenty-four girls from twelve to twenty years of age—a capacity family for the hostel accommodations—live together, sharing the household duties, worshiping as a family group, and learning what Christian family life can be.

The Star of Hope
A Fourteenth Anniversary

"There is more than one person a minute being massacred in India, every day in the 365 days of the year, by the subtle enemy Tuberculosis."
(Madar Union Sanatorium bulletin)

The Madar Union Sanatorium is a joint Methodist hospital which has been officially designated as an "All-India Institution." Thus it is possible for Methodist TB patients to have the best all-around treatment available in India. The spiritual side of the service rendered keeps pace with the restoration of bodies.

The Union Minister for Health in India, the Honorbale Rajkumari Amrit Kaur, in a recent message, said: "Medical science is pre-eminently a science that knows no barriers of caste, creed, race, or clime. Therefore the service that is being rendered by Christian missionaries in the medical field will always be welcome in India. It is through service of this nature that the message of Christ is best carried out in action and the gospel of international good will is also preached."

Last year marked the fourteenth anniversary of the printing and sale of missionary seals for the eradication of tuberculosis in India. The movement thus is the same age as our Woman's Society of Christian Service; we send congratulations to this "twin" development, across the invisible bridge.

The Jewel Box

Miss Sadie Maude Moore, a familiar and beloved personality at 150 Fifth Avenue, recently traveled the invisible bridge to Korea, returning to her former field of service. Her description of The Jewel Box—a night scene in Hong Kong—is suggestive of those treasures of the spirit which can be the unseen pos-

sessions of us all: appreciation of beauty, exercise of the imagination, an enriching of life through the inner eye.

"We were on the ferry, crossing the bay from Hong Kong to Kowloon. It was evening. Lights up on the Hong Kong Peak sparkled as if stars sprinkled down from heaven were lighting up that lovely mountain side. Other lights winked and blinked from junks, from ocean liners, warships, and other boats in that harbor, and reflections in the water added color to that enchanting scene. Looking out on that panorama of brilliance I could not but exclaim. A cultured gentleman, noting my appreciation and delight, smiled as he said with pride, 'We call it our jewel box.'

"A jewel box—how appropriate a description of that lovely night scene! There my imagination took over and I began to think of my vacation in Hong Kong as one of exploring the beauties and fascinations of a box of lovely jewels. I remembered the story of the man who carried in his pocket a handful of varicolored gems. If ever tired, discouraged, worried, or afraid, he would step out into the sunlight, take the jewels from his pocket, drop them gently from one hand to the other, watching their sparkling brilliance and changing colors. That radiance and beauty would lift his spirit, bringing renewal and new power to the tired man.

"These days have brought to me experiences of renewal and inspiration. Look with me at some of their brightness and color.

"Hong Kong is a fascinating city: a British colony since 1841, it is now an overcrowded area of some 2,500,000 people living on the island of Hong Kong, the peninsula of Kowloon, and the extension into New Territories bordering on Red China. Hordes of refugees from China have flocked into this free area, among them many educated and once well-to-do Chinese, and many more poor people living in shacks where frequent fires take even these flimsy shelters from them. One Sunday afternoon we watched as hundreds of these shacks went up in flames in a few minutes. Religious and government agencies are making an effort to relieve this situation. To see some of this work was a bright spot—one of the 'jewels,' shall I say? We drove to see government resettlement areas and visited the Church World Service 'Faith, Hope Village' housing project with its nursery for ninety children. Our own Methodist Mission is in the process of erecting Wesley Village for another group of these refugees. The Hong Kong government, assisted by U.N. agencies, is sponsoring other relief and rehabilitation projects.

"Among the delights of my Hong Kong days I treasure the inspiration of visiting with Christian friends. The church serving the refugee people from the Shanghai section of China is a miracle of conversion; it took vision, ingenuity, and hard work to take twelve garages in the basement of a large apartment house and convert into that beautiful and worshipful sanctuary, where I worshiped on Sunday mornings and attended a Woman's Society meeting one evening. It was a joy to meet some Chinese Christians; many have suffered much from war and refugee life, loss of property, separation from families, and their country taken by the Communists. Yet it was in their faces and in the light in their eyes that I saw shining the most precious jewels—faith in God, faith kept strong in spite of all. I shall not soon forget that light in the face of the little Christian lady who said, 'Christian faith is all we have, it's only by faith that we live—there is nothing else, absolutely nothing else.'

"Flying over Formosa, Okinawa, and Japan we came to Korea at eventide. The sunset glow was lovely; then lights began to flicker from villages nestled in Korea's hills, and finally the bright lights of Seoul welcomed us. These lights seemed to say, 'There are bright and precious jewels in Korea, too, and it is your privilege to add to that radiance.' And I prayed, 'Lord, use me to reflect thy light.' "

India in Alaska

In the October and December, 1954, issues of THE METHODIST WOMAN, brief accounts were given of Mrs. W. B. Landrum's trip to Alaska in the interest of education and cultivation of the work. The following article and accompanying picture will be of interest in showing the degree to which the Woman's Society of Christian Service in Juneau, Alaska, has applied itself in missionary education.

The Woman's Society of Christian Service in Juneau, Alaska, has all the characteristics for which true Alaskans are renowned. Among these is the ability to find no enterprise too great to attempt and achieve. This was demonstrated recently in the unique manner in which they presented their fourth annual missionary dinner.

Culminating their study of India and Pakistan, the church social hall was decorated to depict the dining room of Isabella Thoburn College in Lucknow, India. Mrs. Jack Popejoy, the local president, played the role of Dr. Thillayampalam, president of the college, and welcomed the guests to the dinner and program, which proved to be both entertaining and educational.

First to excite the curiosity of those present was the menu, typical of India. On the tables, puzzle mats of Pakistan and Ceylon, and napkins inscribed with the map of India designated the place settings at which a flag of each country proudly waved over individual favors. Lending atmosphere to the occasion was a group of church school intermediate students who portrayed the freshman class at Isabella Thoburn College. Brightly dressed in saris, they presented a group of women famous in India's history, and outlined a life sketch of each with the contribution she had made to India's advancement.

Then completely forgetting their Alaskan location,

the students dramatized in real Indian fashion the ancient custom of tying friendship bracelets. With arms uplifted and hands clasped they repeated India's friendship collect. They were in Alaska, but for that moment each woman was transported in thought to the shores of India and felt a new kinship with the women of that land. As they watched, they were reminded that in Christ there is no East or West; that service for Him is the bond that binds peoples of every race and creed. New doors of friendship were opened as spiritual horizons were lifted.

—Henrietta Newton,
Secretary of Status of Women

Fourth Annual Missionary Dinner, Woman's Society of Christian Service, Juneau, Alaska. Mrs. Popejoy, president of the Juneau Woman's Society, is seated third from the right. Church school intermediate students are standing.

Joseph W. Alexander, Juneau, Alaska

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to May 15, 1955)

ERIE: *Jamestown District*—Irvine, Pa., Kennedy, North Harmony, N. Y.
Meadville District—Centerville, Pa.

GENESEE: *Buffalo District*—Protection
Rochester District—East Bloomfield

NEW JERSEY: *Bridgeton District*—North Wildwood

PENINSULA: *Easton District*—Neavitt

TROY: *Glens Falls District*—Schuylerville, Greenwich, Schuyler Falls, Riverside

WYOMING: *Binghamton District*—Lakeside, Heart Lake
Oneonta District—Smithville Center
Wilkes Barre District—Beaver Meadows

PUERTO RICO PROVISIONAL: Guyama

ALABAMA: *Marianna District*—Springfield

FLORIDA: *Gainesville District*—Weloka

MEMPHIS: *Dyersburg District*—Dyersburg, Second Church
Jackson District—Mercer
Memphis District—Andrews Chapel, Mt. Vernon

NORTH ALABAMA: *Florence District*—Red Bay
Huntsville District—Ider, New Hope

NORTH CAROLINA: *Elizabeth City District*—Bath

SOUTH GEORGIA: *Americus District*—Mountain Springs
Dublin District—Pine Hill

WESTERN NORTH CAROLINA: *Gastonia District*—Aldersgate
Greensboro District—Spray
Waynesville District—Franklin

LEXINGTON: *Cincinnati District*—Haven Chapel, Lexington, Ky.
Louisville District—Richmond, Ky.

WASHINGTON: *Virginia-Washington District*—Mt. Sidney

DETROIT: *Port Huron District*—Port Hope
Saginaw Bay District—Mapleton

IOWA-DES MOINES: *Boone District*—Star

MICHIGAN: *Albion-Lansing District*—Delta Mills, South Pittsford
Grand Traverse District—Elberta

MINNESOTA: *Fergus Falls District*—Bertha
Winona District—Douglas, Janesville

NORTH-EAST OHIO: *Cambridge District*—Pleasant Hill, Peoli Charge; Norwich
Mansfield District—Friendship, Kirkpatrick

NORTH INDIANA: *Fort Wayne District*—Butler Center

NORTHWEST INDIANA: *Greencastle District*—Kingman
South Bend District—Kniman

OHIO: *Chillicothe District*—Amesville, Estil Chapel, Murry City, Pickerington
ROCK RIVER: *Southern District*—West Peotone
SOUTH DAKOTA: *Northern District*—Aberdeen
WISCONSIN: *Appleton District*—Beauna Vista,
Watertown District—South Byron
CENTRAL KANSAS: *Colby District*—Lyle, Manning
EAST OKLAHOMA: *Tulsa District*—Christ Church, Lake Station, Tulsa
INDIAN MISSION: *Eastern District*—Bobb Myers
Western District—Angie Smith, Little Washita
KANSAS: *Emporia District*—LeRoy
Independence District—Galesburg
Kansas City District—Edwardsville
Topeka District—Robinson, Olsburg
NEBRASKA: *Lincoln District*—Emerald
McCook District—Holdrege
NORTH TEXAS: *Greenville District*—College Mound
SOUTHWEST MISSOURI: *Marshall District*—Bell Air
TEXAS: *Bryan District*—Chapel Hill
Huntsville District—Phelps
CALIFORNIA-NEVADA: *Central District*—Livingston, Grace
COLORADO: *Greeley District*—Hygiene, Colo.
MONTANA: *Eastern District*—Bainville
North Central District—Box Elder, Inverness, Belt
Southeastern District—2 at Ryegate
OREGON: *Eugene District*—Coburg
Forest Grove District—Marquam

(Names received up to July 15, 1955)

CENTRAL NEW YORK: *Syracuse District*—Sheds, N. Y.
GENESEE: *Buffalo District*—Quaker Road
ERIE: *Jamestown District*—North Clymer, Ripley, N. Y.
Meadville District—Mill Village, Pleasantville, Pa.
NORTHERN NEW YORK: *St. Lawrence District*— Bombay
TROY: *Glens Falls District*—Long Lake, Morrisonville, Peru, Pottersville, Upper Jay, Wilmington, N. Y.
WYOMING: *Binghamton District*—West Chenango
Oneonta District—Coventry
ALABAMA: *Marianna District*—First Church, Panama City, Florida
LOUISVILLE: *Campbellsville District*—Locketts Chapel
NORTH CAROLINA (SE): *Elizabeth City District*—Union
Raleigh District—Black's Chapel
Rocky Mt. District—York's Chapel
NORTH GEORGIA: *La Grange District*—Asbury
NORTH MISSISSIPPI: *Greenwood District*—Glendora
SOUTH CAROLINA (SE): *Columbia District*—Oak Grove
Greenwood District—Bethel, Pentecost
SOUTH GEORGIA: *Thomasville District*—Leary, Pierce Chapel
Valdosta District—Beulah, Community, Mystic
TENNESSEE (SE): *Mt. Pleasant District*—Alexandria
VIRGINIA: *Portsmouth District*—Nottaway Chapel
WESTERN NORTH CAROLINA: *Thomasville District*—Lineberry
EAST TENNESSEE: *Bristol District*—Elizabethton, Tenn.
GEORGIA: *Atlanta District*—Jones Hill, Mt. Olive
LEXINGTON: *Cincinnati District*—Gaines
Louisville District—Barnes
DETROIT: *Ann Arbor District*—Chelsea Home, South Lyon
Saginaw Bay District—Hayes
Port Huron District—Chandler
INDIANA: *Bloomington District*—Peoga
Indianapolis District—Center
MICHIGAN: *Grand Rapids District*—Nunica
MINNESOTA: *Duluth District*—Asbury
NORTH DAKOTA: *Eastern District*—Absaraka
Southern District—Mott
NORTH IOWA: *Spencer District*—Baker
NORTHWEST INDIANA: *Crawfordsville District*—Cloverleaf
SOUTH DAKOTA: *Northern District*—Frankfort, Orient
Western District—Dallas
SOUTHERN ILLINOIS: *Carbondale District*—New Bethel (Vergennes Circuit)
Harrisburg District—Brownfield
WEST WISCONSIN: *Northern District*—Anson
WISCONSIN: *Watertown District*—Adams
CENTRAL KANSAS: *Salina District*—Bridgeport
CENTRAL TEXAS: *Waxahachie District*—Avalon
INDIAN MISSION: *Central District*—Kaney Chapel
KANSAS: *Kansas City District*—Monrovia
Ottawa District—Garland, Hammond
Topeka District—Beattie, Bucks Grove, Frankfort
LITTLE ROCK: *Arkadelphia District*—St. Andrew's
Pine Bluff District—Crigler
NEBRASKA: *Geneva District*—Inland
Kearney District—Cozad, Ebenezer
NORTH TEXAS: *Greenville District*—Celeste
SOUTHWEST MISSOURI: *Joplin District*—Newtonia
Sedalia District—Cross Timbers
Springfield District—Kingsway
TEXAS (SC): *Galveston District*—Wadsworth
WEST OKLAHOMA: *Lawton District*—Loveland
CALIFORNIA-NEVADA: *Sacramento-Nevada District*—Penryn
COLORADO: *Pueblo District*—Olney Springs, Colo.
MONTANA: *N. C. District*—Big Sandy
SOUTHERN CALIFORNIA-ARIZONA: *Arizona District*—Bowie

THE FOLLOWING DISTRICTS ARE REPORTED AS 100 PER CENT ORGANIZED

This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the District. Names of such Districts will be published *once only* during the quadrennium.

GENESEE: *Buffalo District*
PITTSBURGH: *McKeesport District*
FLORIDA (SE): *Jacksonville District*
HOLSTON: *Knoxville District*
NORTH CAROLINA (SE): *Durham District*
SOUTH CAROLINA (SE): *Lake City District*
LEXINGTON: *Chicago District*
ILLINOIS: *Jacksonville District*
NORTH INDIANA: *Fort Wayne District*
SOUTHERN ILLINOIS: *East St. Louis District*
WISCONSIN: *Milwaukee District*
CENTRAL KANSAS: *Winfield District*
LOUISIANA (SC): *Ruston District*
MISSOURI: *St. Joseph District*
NORTH TEXAS: *Dallas Northeast District*
SOUTHWEST MISSOURI: *Sedalia District*
ST. LOUIS: *Cape Girardeau District*
TEXAS (SC): *Galveston District*
SOUTHERN CALIFORNIA-ARIZONA: *Los Angeles, Pasadena Districts*

FIFTEEN YEARS OF GROWING—1940-1955

	Then	Now
Number of Woman's Societies of Christian Service	25,779	30,649
Total Adult Membership (Woman's Society and WSG)	1,290,135	1,811,870
Per capita giving	$2.38	$5.06

Seeking a World Perspective—On Our 15th Birthday

Dear Friends:

When the Woman's Society of Christian Service was four years old the following words were written in the report of the executive secretary of the Department of Christian Social Relations and Local Church Activities:

"The Department of Christian Social Relations and Local Church Activities must look ahead even as it takes stock of the past. This is a 'moment in history when Tomorrow is Today'—*when our job is to build a public mind that not only interprets human relations in terms of Jesus' teachings but a public mind that is willing to practice these principles as individuals and as nations, even to the point of sacrifice now and after the guns cease firing.*"

Today—eleven years later—these words have even greater significance in this fast-moving world. The Second World War ended as the Atomic Age was ushered in with the *world shaking blasts* at Hiroshima and Nagasaki! The Korean conflict, the Formosa crisis, and other fearful symbols of the "cold" war have become indelibly placed in history. Methodist women have been at work through the years—but maybe not hard enough!—but their voices are gaining momentum and power as understanding of our task grows!

We have a great heritage! Even as an "adolescent" just fifteen years old, we can boast of a history rooted and grounded in 2,000 years of faith and struggle "to make real and effective the teachings of Jesus." And so we seek to view our task *in world perspective* with a look at our history and a challenge to new effort to meet the needs of our changing world.

When the Department of Christian Social Relations and Local Church Activities came into being in 1940 as one of the three Departments of the Woman's Division, its program was based on a recognition of need felt by Methodist women in all sections of the nation with varying organizational backgrounds. All of the uniting groups contributed a rich background of experience to the initial plan and program for this department. Space will not permit a recounting of the groundwork laid before unification by such groups as the *Committee on Christian Citizenship* of the Woman's Home Missionary Society, *or* the *Committee on World Citizenship* of the Woman's Foreign Missionary Society, *or* the *Department of Christian Citizenship* of the Wesleyan Service Guild, *or* the *Ladies' Aid Societies, or* the *Committee on Temperance and Christian Citizenship* of Methodist Protestant women, *or* the *Bureau of Christian Social Relations* of the Woman's Missionary Council. From all of these have come certain ideals and working goals that are the heritage of this Fifteen-Year-Old Adolescent Department of Christian Social Relations and Local Church Activities.

Fifteen years of an organizational experiment seems too short a time on which to base profound judgments or conclusions. But even this short time has brought great progress in both the *structure* and the *program* of this department. A brief look at both in the perspective of our changing world may point the way to our task in these revolutionary times.

The Changing Structure of the "Machinery" of the Department

Possibly the two questions that have been asked most frequently through the years about the work of the Department of Christian Social Relations and Local Church Activities are the following:

1. Why can we not *separate Christian Social Relations and Local Church Activities* and have *two* secretaries in the local Society?

2. How can we do *all* the things recommended in this department's program?

The answer to the first question through the years has been that "Christian Social Relations *and* Local Church Activities" are *inseparable* in terms of *purpose.* "Local Church Activities" can never become an *end* in itself but *a means* through which the program of local *church* and *community activities strengthens* and *promotes* a practical emphasis on *"Christian Social Relations."* The *best machinery* is that which gets the job done *best* in keeping with this purpose! Fifteen years have given new insights into and understanding of this purpose. There is a *place* and *responsibility* for every woman in the local church as she understands and uses the channels and resources of the Woman's Society and Wesleyan Service Guild.

The *structure* of the department has changed through the years. For

example, in the beginning there were *seven Resource Committees* in the department specially related to *program content.* After eight years the "seven" became "six"! In 1952 the "*six*" became "two"—with one related to basic *issues* and *program content* and the second related to *methods of work.* Throughout the fifteen years, efforts have been made increasingly to integrate the emphasis of Christian Social Relations into the *total* program of the Woman's Society and "into the total life and work of the church."

The second question listed above calls attention to the broad scope of the program of Christian Social Relations and Local Church Activities. More and more women are learning to "choose" the timely pertinent issues for adaptation to their own local situation. No organization or committee can do everything! There is *no blue print!* Women must choose on the basis of need and the changing scene in local community and the world.

The Program

Certain important characteristics have been evident throughout the history of the Department of Christian Social Relations and Local Church Activities. Among the most important may be listed the following:

1. *A recognition of the need for a continuing emphasis on certain basic issues such as* building international understanding as a basis for world peace, seeking to uproot segregation from the life of the church and community, working to strengthen the resources that safeguard children and youth and family life, creating a concern for total abstinence from alcoholic beverages, and education for better citizenship with special reference to political action.

2. A continuous emphasis on the fact that our "behaviour" in this nation has world repercussions and "we are responsible" *to* the world's *nations* and *peoples.*

3. "All action is local" if it really becomes effective! Every local woman can affect in some measure our progress toward *world order*—and peace with justice.

It is difficult to classify those program emphases and resources that have been most important in the path of change through which we are moving with unheralded speed. Possibly among the many the following *specifics* may be listed.

1. The Department spearheaded a move in 1947-48 calling for an all-out effort to work for *human rights for all people.* This included among other things efforts to *implement* the report of the President's Committee on Civil Rights, and The Universal Declaration of Human Rights of the United Nations, *and* greater emphasis on desegregation in The Methodist Church. As a result of the study by the Woman's Division of its own racial policies and practices, two tangible results can be listed. One was the publication by the Woman's Division of *States Laws on Race and Color,* and the second was the adoption of *A Charter of Racial Policies* by the Woman's Division.

2. Since 1949 the Woman's Division has had an *official observer* at the United Nations.

3. *The National Citizens Roll Call of Methodist Women* was projected across the nation in 1950 and as a result many women have worked untiringly to encourage every Methodist woman to become a *registered, informed voter.*

4. The Woman's Division through its Department of Christian Social Relations and Local Church Activities has conducted over the fifteen-year period *nine National Seminars,* some of which have had great significance in the ongoing program of the Woman's Society and the Wesleyan Service Guild. Only one can be mentioned here. That is the National Seminar of 1955 conducted at National College for Christian Workers in Kansas City, Missouri. The program centered on the theme, "A Christian Woman Understanding Her World." As a followup of this seminar it is hoped that every Methodist woman in the nation may in some small measure at least have at hand new resources and incentives toward better *world understanding!* Watch the pages of THE METHODIST WOMAN and WORLD OUTLOOK from month to month for further plans.

The climax of even this brief story of fifteen years of history is found in *the growing understanding* of local women across the nation of the *shrinking world* in which we live, and of *our responsibility* as Christians and as citizens. The World Council of Churches had its Second Assembly in 1954 in Evanston, Illinois. In the message to the churches around the world are these words which may well become familiar to ever Methodist woman as she shares in the celebration of our fifteenth birthday and prays with new humility for strength and courage to live and work in a world like this!

"It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the grounds of race. Is your church willing to declare . . . that this is contrary to the will of God and to act on this declaration? Do you pray regularly for those who suffer unjust discrimination on the grounds of race, religion or political conviction? . . . God does not leave any of us to stand alone. In every place He has gathered us together to be *His family.*"

Let us go forward in faith that Jesus Christ has overcome the world!

Sincerely yours,

THELMA STEVENS

MARGARET R. BENDER

ETHEL L. WATKINS

San Francisco 1955

"ANOTHER SEASON OF HIGH HOPE FOR THE WORLD"

"Ours is a brave world inhabited by courageous people. The indomitable desire of these courageous people for progress has resulted in the achievement of things which once seemed beyond human reach." These words were spoken by the representative of a small country, Burma, but they represented the spirit of San Francisco 1955. Again and again as the delegates from the sixty nations spoke, they voiced sentiments like these of Israel's Abba Eban: "The hour which we commemorate today is rich with enduring memories. It marks a crossroad in the journey of a generation that has passed through much affliction on its road to liberty and survival. . . . Let us see the labors of this first decade as a mere prelude to the decisive journey which will only have reached its destination when all peoples shall dwell each 'under his vine and under his fig tree; and none shall make them afraid.' "

It was as if, coming together now after ten years, these sixty nations looked about them with new insight and realized suddenly that they really had gotten through this crucial first ten years without major disaster, and were now free to take their eyes from the immediate points of conflict and tension and to appraise the whole situation. The first observation that they made was that obviously this new world enterprise was no failure. "We should not be commemorating but performing an inquest if it were a failure," India's Krishna Menon said simply, paraphrasing in his inimitable way what nearly every delegate said.

Because of the stock-taking which went on as they prepared to go to San Francisco, there was a relaxing of tense attitudes and a new spirit of working together in ways that would have seemed impossible ten years ago. For the 16,000 people who attended the Festival of Faith the Sunday preceding the meetings, the demonstration of this new ability to do things together came in a very moving form. The precommemorative assembly event on the Sunday preceding the meeting began with a responsive reading arranged by Howard Thurman from Christian, Moslem, Jewish, Confucian, and Buddhist sources. Later in the service, U.N. delegates, churchmen of the San Francisco area, and the public stood together and prayed silently, each in his own language and form. Bahai, Buddhist, Christian-Protestant, Christian-Orthodox, Hindu, Jewish, and Moslem prayers were printed on the program.

Something of this spirit seemed to carry over to the U.N. meetings on the following days. Never has the opening moment of prayer and meditation with which each General Assembly is opened seemed more full of meaning and hope. This hope was expressed, too, in the speeches of the representatives of the sixty nations and finally summed up by one of Europe's most realistic statesmen, Belgium's Paul Henri Spaak, as he made his special address as the president of the First Assembly at the closing session.

The second assessment of the value of the United Nations came in the recognition of how important the work of such agencies as the Specialized Agencies, the Economic and Social Council, and the Trusteeship Council had been. Here there was almost universal agreement and a new sense that this was the fundamental first step in making a world really at peace. Especially in regard to trusteeship there was evident a new meeting of minds between colonial peoples and those that have been colonial powers. This was noteworthy enough to find its way into Paul Henri Spaak's final summary. Remembering the frequency with which the Bandung Conference had come into the speeches of the past few days, he said of this new better understanding and greater agreement between the peoples of Asia, the peoples of Africa, and the peoples of Europe that he thought perhaps, indeed he hoped, that it was the result of the Bandung Conference.

There were a few sharp discords but for the most part the conference managed to do what one of the delegates described as their instruction for the occasion—"not to go looking for the trees but merely for the woods." Perhaps the only disillusioning fact of San Francisco was the way in which the newspaper headlines continued to play up the smallest rift in the spirit of accord until it was presented out of all proportion.

Another fact in the new optimism was the amazing degree of agreement about changes in the Charter, either by a special Review Conference or by the normal machinery for amendment already written into the Charter and available at all times. To almost everyone the fact that half of humanity is not represented within the U.N. seems an impossible situation. The almost universal determination on the part of the smaller nations that a way might be found to universal disarmament was also very clear. Surely the nations that will meet in Geneva will go with a new sense of the importance of this fact not to just their own countries but to the whole world.

"We need to realize," said Menon, "that means *are* ends. We cannot make peace with war. There is only one thing we can do with war and that is to end it."

Was the occasion worth while? It provided what the traveler along a difficult road needs—a pause to look back to see how far he has come, to see for certain that this still is the right road, to decide which of his prejourney plans are working out well, and to assure himself that the road ahead has good, clearly visible signposts that will help him on to his destination. The signposts emerged very clearly. One of these was best expressed by Menon: "We would like to see the spreading of the roots of this organization in the next ten years. We would like to see it grow in the hearts and minds of the people in our villages, our towns and cities, our factories and workshops, so that, whatever its structure may be, it will be an organization of the people—for there it is that the strength of the world lies and there is every reason to hold to faith. Faith is not a matter of taking a chance with destiny. Faith is the realization of truth, however dim."

Another significant fact of San Francisco was the way in which the public reacted. Before the early morning fogs that characterize San Francisco's summer had lifted each day, long lines of people stood in front of the War Memorial Building, headquarters for public tickets, and waited patiently and hopefully for a ticket that would permit them to watch the proceedings for one session. If one stopped to talk with them one discovered that it was a very cheerful crowd, that was taking the waiting and the uncertainty of getting tickets very well.

One also discovered that it was a crowd made up of almost every kind of individual one could imagine—housewives, retired people, students, and a good sprinkling of employed people who were taking time off for the event or using their days off. Uniforms of all our services were conspicuous. Often in conversation one heard a man in a business suit say: "I was in service stationed here at the time of the signing of the Charter. I didn't miss a session then and I've taken time off now to see how they feel about it after this amount of time has elapsed."

Although the crowds were, of course, predominantly American, there were many little groups of ex-patriots who came to see their delegations to the United Nations in action. A poignant note was added by the efforts of refugees from countries that have lost their sovereignty and identity in the past twenty years to awaken sympathy and interest in the plights of their countries. In a very real sense the people cheering the delegates as they arrived at meetings, standing in line for tickets, listening with breathless attention when they did gain admittance, making the long trip out to San Francisco's Cow Palace to hear the Festival of Faith—the people really did much to make the spirit of the conference.

Another thing which was impressive to both delegates and the many other visitors, observers, writers, and members of the Secretariat who followed the U.N. to San Francisco, was the educational campaign put on by the shops of San Francisco. On the evening of the first session the shop windows, brightly lighted because that was San Francisco's regular late shopping day, were surrounded by crowds who were reading the preamble of the Charter which was widely displayed. One shop crowned a very attractive and educational exhibit on what the U.N. had accomplished, with the poster bearing the words: "It was born here, it is ours, we love it and believe in it."

THE CHARTER OF RACIAL POLICIES

The following conferences have ratified the Charter of Racial Policies as of June 15, 1955:

Alabama
Alaska Mission
Baltimore
California-Nevada
Central Alabama
Central Kansas
Central New York
Central Texas
Central West
Colorado
Delaware
Detroit
East Oklahoma
East Tennessee
Erie
Florida (C. J.)
Florida (S. E. J.)
Genesee
Georgia
Holston
Illinois
Indiana
Iowa-Des Moines
Kansas
Kentucky
Latin-American
Lexington
Louisiana (C. J.)
Louisiana (S. C. J.)
Louisville
Michigan
Minnesota
Mississippi (C. J.)
Mississippi (S. E. J.)
Missouri
Nebraska
New England
New England Southern
New Jersey
New Mexico
New York
New York East
Newark
North Arkansas
North Dakota
North Indiana
North Iowa
North-East Ohio
Northwest Indiana
Ohio
Oregon
Pacific Japanese
Pacific Northwest
Philadelphia
Pittsburgh
Rio Grande
Rock River
St. Louis
South Carolina (C. J.)
South Dakota
S. California-Arizona
Southern Illinois
Southwest
Southwest Missouri
Southwest Texas
Tennessee (C. J.)
Tennessee (S. E. J.)
Texas (C. J.)
Troy
Upper Mississippi
Washington
West Oklahoma
West Texas
West Virginia
West Wisconsin
Western North Carolina
Wisconsin
Wyoming

In addition, many districts and local Societies have ratified. In conferences which have not yet ratified, action has often been taken by the Executive Committees.

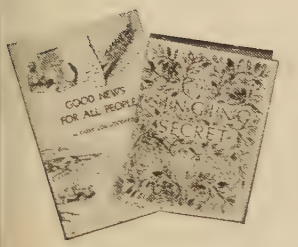
A complete report of progress and some of the interesting things that have happened in the course of implementing the Charter will appear in a later issue of THE METHODIST WOMAN. The work which has been done by many devoted women in this field is cause for great gratitude and pride.

FALL 1955

World Friendship Bulletin

RUBY VAN HOOSER
Secretary of Children's Work

ANNIVERSARY: CHILDREN'S FRIENDSHIPS WORLD-WIDE



AN anniversary is a joyous occasion, especially when its celebration includes, among other activities, the work of the church in the missionary education of its children. "We all want so much for children," said a recent writer in substance, ". . . far, far more than any one person or group can do alone." To achieve these desires, she continues, "we must think and work together."

The observance of the fifteenth anniversary of the Woman's Society of Christian Service gives us an opportunity to recall these words as we look back for a moment at the work of the past few years. During that time many children have passed through the doors of the church school, and have had experiences in work and play, in fellowship and worship that have enriched their lives and helped to give them a growing faith in God. Some of the boys and girls who were juniors during the first year after unification are in the young married group in the church today. Some who were in the nursery department are very much at home in the Methodist Youth Fellowship. All of the children year by year as their age levels permitted have learned about boys and girls in this country, and in countries overseas. With some they have become friends, and they have had a definite part in the missionary work of the church among the people about whom they have studied. The Woman's Society of Christian Service has shared in these plans and activities through the service of the secretary of Children's Work, and through other channels in which the members have been able to participate.

The observance of the fifteenth anniversary of the Woman's Society reminds us, too, that the word "together" has been the keynote of the work with children since the reunion of Methodism and the first year of the history of the Woman's Society. For it was during that first year that a unified plan for the missionary education of all Methodist children was developed as an integral part of the ongoing curriculum of Christian education in the church school. Many changes have come about during the past years, but the basic principles of the plan that was adopted at that time by the Interboard Committee on Missionary Education have so far remained unchanged.

Today we look at the more than two million children in Methodist church schools, and think of the plans in missionary education that are being made this September for the boys and girls in the current program of the months ahead. In addition to the plans for the study of missionary units, thoughtful leaders will be reminded that training in missionary education, to be effective, must continue through all twelve months of the year if children are to develop ways that are truly Christian in their thinking, feeling, and acting toward others with whom they come in contact.

During the years it seems to many that progress has been made at the following points:

Teachers of children, including the secretaries of Children's Work, are better trained than they have been before.

More churches are using the approved Methodist materials in the children's division of the church school.

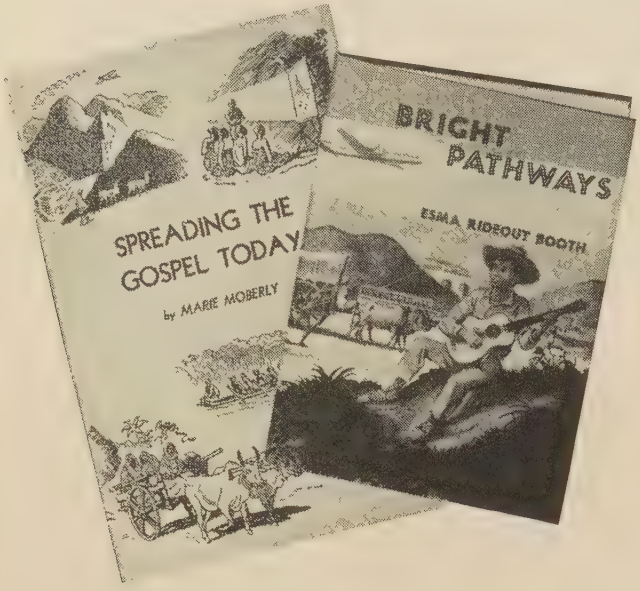
More churches are holding additional sessions for missionary education.

The amount of the Children's Service Fund received last year by the Woman's Division of Christian Service was the largest in the fifteen years of its history, reflecting an increased interest in study on the part of children.

While leaders are grateful for the progress that has been made in Children's Work during the past years, much remains to be done.

As the members of the Woman's Society of Christian Service celebrate this fifteenth anniversary they may well rejoice in what, together with others, they have helped to accomplish in the missionary education of Methodist children. Methodist women are working to build an order of peace and Christian brotherhood, wherein children's friendships may be truly world-wide. No task for Christians can be greater than this.

FOR CHILDREN—MISSIONARY EDUCATION . . . 1955-56



The year 1955-56 will bring to Methodist boys and girls the opportunity to take part in the study of two important and timely missionary emphases. The children will become acquainted with present-day Indian-American neighbors and friends, and they will learn of the work that The Methodist Church is doing among them. Boys and girls will also be introduced to some of the new and thrilling ways in which Christians are "Spreading the Gospel Today" in countries around the world.

The children's missionary materials for the year are developed around these two emphases. The primary and junior materials for the Sunday school and additional sessions of the church school comprise the following units of work:

For Primary Children

Primary Group Graded Lessons, January, 1956. This unit entitled "Learning About Indian Americans Today" consists of five sessions for the Sunday school. The pupils' material will appear in *The Primary Class* and the teachers' helps in *Child Guidance in Christian Living.*

Primary Closely Graded Courses. The missionary units in these lesson materials will be found in the winter quarter for all three grades. The units are:

Course I, Part 2, "Homes for All," eight sessions.
Course II, Part 2, "Many People in Our Country," eight sessions.
Course III, Part 2, "Children Go to Church Around the World," seven sessions.

Material on the missionary emphases for the current year may be used with the study of these units as it is appropriate.

In Additional Sessions

Each year the program of The Methodist Church for primary and junior children includes at least ten additional sessions for missionary education. Since missionary units occur in January in the Group Graded Lessons and in January and February in the Closely Graded Courses, additional sessions should be planned by leaders for primary and junior boys and girls during these months.

For *primary* children, one of the following units may be used:

Good News for All People,* **by Carrie Lou Goddard. A ten-session unit. Price, 50 cents.**
Or, *The Gray Eyes Family,** **by Edith J. Agnew. A ten-session unit. Price, $1.25. Use with this *A Primary Teacher's Guide on "Indian Americans,"**** **by Lois B. Eddy, Price, 50 cents.**

For Juniors

Junior Group Graded Lessons,[1] *January, 1956.* This five-session unit is entitled "The Church and Indian Americans Today." The pupils' material will appear in the *Junior Quarterly* [1] and the teachers' helps in *Child Guidance in Christian Living.*[1]

Junior Closely Graded Courses.[1] The missionary units for these three grades will appear in the lesson materials during the winter quarter. The units are:

Course IV, Part 2, "The Bible Around the World," six sessions.
Course V, Part 2, "A Fair Chance for All," six sessions.
Course VI, Part 2, "The Church Around the World," seven sessions.

Materials on the present missionary emphases, as they are pertinent, may also be used with the study of these units.

In Additional Sessions

For *junior* boys and girls who will meet in additional sessions, one of the following units may be studied:

Spreading the Gospel Today,* **by Marie Moberly. Price, 50 cents.**
Or, *Yakima Boy,** **by Grace W. McGavran. Price, $1.25. Use with this *A Junior Teacher's Guide on "Indian Americans,"**** **by Doris C. Demaree. Price, 50 cents.**

Additional Sessions for Juniors. Two missionary units will occur in this section of *Child Guidance in Christian Living,*[1] for juniors who meet once each week throughout the year. The units for the current year are:

"The Indian American and His Gifts," January, 1956.
"The Church at Work Around the World," May, 1956.

Resource Materials

For the study of the missionary emphases for 1955-56, many other helpful and interesting materials have been prepared. There are filmstrips and maps, picture sets and folders, that are available and that are listed on page 32 of this issue of THE METHODIST WOMAN. For information in regard to additional materials, leaders should have on hand the free leaflet, *Missionary Materials for Use With Children, 1955-56.**

* Available from Literature Hearquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.
[1] Order from The Methodist Publishing House serving your territory.

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

THE GOOD NEWS TRAVELS

The good news travels around the world
In many ways, both fast and slow.
It may be a plane far overhead
Or a cart on the road below.

The good news travels around the world
Because there are people who care.
And doctors, teachers, and pastors can work
Because our gifts we share.[1]

—Carrie Lou Goddard

LEADERS CONSIDER MISSIONARY EDUCATION FOR CURRENT YEAR

Guiding boys and girls to think and live as members of God's world family is one of the challenging opportunities before The Methodist Church today. With this thought in mind, as children return from summer vacation and as they begin a new year in the church school, leaders will wish to look ahead and consider the possibilities for missionary education during the next twelve months as an integral part of the ongoing program of the church school.

The Council of Children's Workers, therefore, will find it helpful to meet in September or in early October to make specific plans for the study of missionary units during 1955-56.

The secretary of Children's Work of the Woman's Society of Christian Service is a member of the Council, and is one of the regular teachers in the church school. She can make an important contribution to the plans that the council may develop by doing the following things:

1. Reading and becoming acquainted with some of the new missionary materials for children on the current emphases, and taking the materials with her to the council meeting.

2. Bringing to the attention of the council the article, "Looking Ahead in Missionary Education, 1955-56," by E. Mae Young in *Child Guidance in Christian Living* for September, 1955.

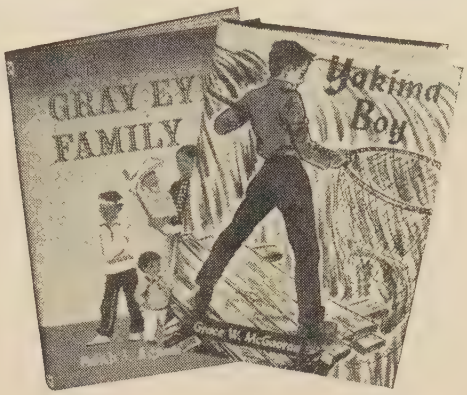
3. Reviewing with the council the plans of the church for giving to missions on the part of children through World Service and the Children's Service Fund.

SHARING WITH FRIENDS

In addition to their regular offerings for World Service and, when additional sessions are held, to the Children's Service Fund, Methodist boys and girls may contribute in special ways to the missionary work of their church.

For Workers Spreading the Gospel Today

In countries around the world today, missionaries and Christian leaders are helping to make known the message of God's love for all people. By airplane and jeep, by mobile clinic and mobile church, through the use of radio and films, and through many other means the Good News is spread.



Send gifts of $5.00 or more through the treasurer of the Woman's Society of Christian Service for supplies for these workers: Miss Lorena Kelly, Lodja, Congo Belge, Africa; Miss Alice Hitchcock, Tsuyazaki Rural Center, Japan; Miss Evelyn Mercer, Sitiawan, Malaya; Miss Eva K. Logue, Village Medical Center, Yellari, India; Miss Clara Howard, Ewha Kindergarten, Seoul, Korea; Miss Mary Bowden, People's Central Institute, Rio de Janeiro, Brazil.

For Work Among Indian Americans

In many parts of the United States, Methodist home missionaries and deaconesses are at work among Indian children. These leaders need varied supplies for their ministry of loving service.

Send gifts of $3.00, $5.00, or more through the treasurer of the Woman's Society for these workers: Miss Evelyn Green, Oklahoma City, Oklahoma; Reverend W. P. Bass, Navajo Methodist Mission School, Farmington, New Mexico; Mrs. Herbert C. Brunson, Dulac, Louisiana; Mrs. Charles W. Browne, Washburn, Wisconsin.

Food for Children Overseas

Supplies of milk and good food are still urgently needed by boys and girls and members of their families in countries in Asia, the Near East, and certain parts of Europe. Children may continue to help send abroad and distribute the surplus foods that the Government of the United States is making available for the hungry overseas.

Send gifts of $3.00, $5.00, or more for this purpose directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

REPORT TO THE WOMAN'S SOCIETY

The secretary of Children's Work may wish to:
Describe some of the interesting plans of the church school for the missionary education of its children.
Display and review briefly some of the new missionary materials for boys and girls.

[1] From *Good News for All People,* by Carrie Lou Goddard. Copyright 1955 by Pierce and Washabaugh. By permission of The Methodist Publishing House.

FILMSTRIPS ON MISSIONARY EMPHASES

Peter Flying Eagle. In this color filmstrip for children an Indian American boy learns to make friends in the city church. 56 frames. Reading script. Rental, $2.00. Sale, $5.00.

Nonebah of the Navajos. This black and white filmstrip tells the story of a Navajo girl, and reveals the influence of the church among the Navajo people. 35 frames. Reading script. Sale, $3.00. Rental, $1.50.

Sunday Around the World. A color filmstrip showing children at worship in many lands. Sale, $5.00. Rental, $2.00.

These filmstrips should be ordered from The Methodist Publishing House serving your territory.

AT THE TSUYAZAKI RURAL CENTER

Let us pretend that you are a guest for the day at the Tsuyazaki Rural Social Center in Japan.

At seven-thirty you notice that members of the staff family, living in the nearby barrack or more distant Sei Ai Home for retired Christian workers, are coming in for morning prayers. After a short worship service in the living room the family as a unit discusses the duties for the day.

Little children, lunch baskets in hand, are already arriving at the kindergarten as the staff leave for their various tasks, in the Sei Ai Home, the kindergarten, at the desk of the missionary, in the hospitals for the tubercular patients, or in the kitchen of the mission home.

Nakamura San, one of the religious workers, is just starting out with a Bible and a hymnbook, as well as Christian literature, for a day of visitation in a hospital for tubercular patients. There are eight such institutions within a radius of five miles and they care for about 2,500 patients.

Notice the jeep is driving up. It will carry Nakamura San and also Muta San, beloved visitors, to the hospital. This is our minister, who also is entering the jeep. His home is that little cottage next door. He will hold a class for inquirers at another hospital at noon.

Shall we look in on the kindergarten? Ninety-five children are just finishing an early lunch. Many of them come from homes in distant villages and walk to and from the kindergarten. Tomorrow morning there will be a class for the mothers of the children in our mission home.

After lunch at the mission home the jeep will soon be at the door to carry most of the staff to village children's meetings. These are small Sunday schools, held on Wednesdays for lack of time on Sunday. It would be fun to visit these farm houses but instead let us hear the girls tell of their experiences at the dinner table tonight.

The day is done. Our program calls for no meeting tonight. The evening will be spent in fellowship and discussion of the work that we love so much.

—Azalia Peet, *now retired.*

NEW MANUALS FOR ADDITIONAL SESSION

Developed around the emphasis, "Spreading th Gospel Today," the ten-session missionary units fo use in additional sessions will help Methodist childre to discover some of the thrilling work that the church is doing all around the world.

Teachers of boys and girls in the church schoo including the secretary of Children's Work, will fin these manuals of special interest. They are:

Primary: Good News for All People, by Carri Lou Goddard. Price, 50 cents.

Junior: Spreading the Gospel Today, by Mari Moberly. Price, 50 cents.

WHEN CHILDREN GIVE, 1955-56

This eight-page folder of pictures for primary an junior children shows some of the work amon "Indian Americans" and some of the ways "Spreading the Gospel Today" in which boys an girls may share as they bring their offerings for mis sions. Single copy, 15 cents each; in dozen lots, cents each.

READING BOOKS—MAPS—PICTURES

*Kindergarten Packet.** A series of three pictu storybooks illustrated in color. In paper, 75 cen each, or $2.00 in a package of three. Includ *Nezbah's Lamb,** by Edith J. Agnew. Story of small Navajo Indian girl and her pet lamb.

For Primary Children:

*The Gray Eyes Family,** by Edith J. Agnew. Pric $1.25. Reading book on "Indian Americans."

*The Singing Secret,** by Elizabeth Allstrom. Pric $1.25. Reading book on "Spreading the Gosp Today."

For Juniors:

*Yakima Boy,** by Grace W. McGavran. Pric $1.25. Reading book on "Indian Americans."

*Bright Pathways,** by Esma Rideout Booth. Pric $1.25. Reading book on "Spreading the Gosp Today."

Picture Set: World Friends: Indian Americans A picture album of sixteen photographs (9 x 1 inches) and accompanying text. Price, $1.00.

*Picture Set: World Friends: Spreading the Go pel.** A picture album of sixteen photographs (9 x 1 inches) with accompanying text. Price, $1.00.

*Picture Map of Indian Americans.** With inse sheet. 38 x 50 inches. Price, 75 cents.

*Picture Map of the World** and *Picture Map of t Bible in Many Lands.** Either may be used wit juniors when they study the emphasis on "Spreadi the Gospel Today." 38 x 50 inches. Price of ea map, 75 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cinci nati 37, Ohio; or Distributing Offices.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

"We Send It On"
1921—1940—1955

THE name "Wesleyan Service Guild" dates back to the days before unification. In September of 1920, a questionnaire was sent to ministers of churches in the larger towns and cities in several of the North Central states, to determine whether there was a need for an organization for business women. The responses from this questionnaire and from one sent out by the Woman's Home Missionary Society were so encouraging that the Woman's Foreign Missionary Society and the Woman's Home Missionary Society approved the idea of an experimental organization for employed women, auxiliary to the two Societies.

The first annual Wesleyan Service Guild reports to the Woman's Foreign Missionary Society and the Woman's Home Missionary Society showed fourteen local organizations, over seven hundred members, and the payment of over a thousand dollars to each Society. In October, 1922, the Woman's Foreign Missionary Society and the Woman's Home Missionary Society decided to end the experimental period of the Guild, remove all territorial limitations, and adopt the Wesleyan Service Guild as their organization for employed women. This was the organization that was accepted as a part of the new Woman's Division of Christian Service, auxiliary to the new Woman's Society of Christian Service, at the time of unification.

Now the Wesleyan Service Guild has spread to all parts of the country, and has expanded steadily in program and in outreach. Since the first annual report after unification, it has tripled its membership. Its giving toward the appropriations of the Woman's Division of Christian Service is six times as much as in 1941.

At first the Wesleyan Service Guild had a fourfold program, but at the beginning of the present quadrennium, the four goals were replaced by the quadrennial goals and emphases of the Woman's Division of Christian Service. It has been found, however, that within the framework of these goals and emphases, the work of the Guild still falls rather naturally into the categories of Spiritual Life Enrichment, Christian Social Relations, Missionary Education, and Christian Fellowship. All of these areas are embodied in the purpose of the Wesleyan Service Guild as it was reframed at the Standing Committee meeting at the beginning of this quadrennium: "The purpose of the Wesleyan Service Guild shall be to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community."

By-laws may not be interesting to the casual reader, but the by-laws of the Wesleyan Service Guild when studied tell an intriguing story. At first they were made to fit the Guild as it was at unification. As Guild members had the desire to take an increasingly significant part in the work of the Woman's Division of Christian Service, the by-laws became less and less adequate. After several attempts at cutting and patching, Mrs. Fred Reynolds made the suggestion of a radical revision, eliminating some sections entirely, and in others making an entirely fresh start. As a result, the new by-laws of the Wesleyan Service Guild give a basis on which to grow, offering enough direction to insure stability but allowing for freedom and flexibility wherever possible.

The very fact that this by-law revision was made is testimony to the growth of the Wesleyan Service Guild. Many of you who are reading this are responsible in a great degree for this growth—for the present status and scope of the organization and work of the Wesleyan Service Guild. All you who are members of the Wesleyan Service Guild have helped to feed hungry people, and to bring the gospel of Christ to those whose hunger has been spiritual rather than physical; you have helped to bring light where there was darkness, knowledge and wisdom where there was ignorance and indifference. But at this particular time we think of those pioneers who marched ahead, and for them we raise to God our special prayers of thanksgiving.

"His song in them, in us, is one;
We raise it high, we send it on—
The song that never endeth.

"Ye saints to come, take up the strain,
The same sweet theme endeavor,
Unbroken be the golden chain!
Keep on the song forever!"
(*The Methodist Hymnal*, No. 385)

Year	No. Units	Membership	Giving on Appropr'ns.
1941	2,135	39,326	$ 98,490.44
1942	2,109	36,189	112,908.34
1943	2,365	41,665	133,628.84
1944	2,657	52,588	163,254.16
1945	3,063	64,997	199,467.26
1946	3,203	68,213	235,878.95
1947	3,659	80,765	278,787.50
48-49	4,282	93,702	309,351.84
49-50	4,298	96,947	388,671.88
1951	4,645	106,549	459,001.63
1952	4,836	110,533	513,904.37
1953	4,915	117,087	562,919.79
1954	5,064	123,984	626,187.05
		TOTAL	$4,082,452.05

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

On Journey

IF it were possible to tell the full story of what has been accomplished through the study program and other missionary education functions of the Woman's Division during the past fifteen years, what a story it would be—an account of thousands of women whose interests have been broadened, whose understanding deepened, whose minds sharpened, whose attitudes changed, whose spirits illumined, and whose dedication intensified by experiences shared in Schools of Missions and Christian Service, in Educational Seminars, in study classes of local Societies, and in private worship and public service. Women stimulated by the fellowship and direction of these experiences!

Though the intangibles cannot be measured, some indication of the enlarged opportunities which have come through the years can be pointed out. In the *First Annual Report* (1940) this sentence glows: "Reports of Secretaries show that approximately 5,000 study classes have been held since the new Society was organized." The report for 1942 announces four Jurisdiction Schools of Missions and Christian Service and thirteen Conference Schools or Institutes. These were attended by 5,198 women, 587 of whom recevied credit cards issued by the Board of Education. In addition 820 women attended Pastors' or Christian Workers' Schools, 565 of whom received credit cards.

In 1954 there were 43,330 approved study classes, 13,260 of which received Jurisdiction Recognition. There were six Jurisdiction Schools and 102 Conference Schools or Institutes, with 20,353 women in attendance, 12,782 of whom received credit cards.

Teachers of exceptional ability and experience are secured for the schools and a wealth of material is brought to the women in connection with each of the courses: stimulating texts, practical guides, challenging biographies, accurate histories, revealing stories, moving poems and plays. Those who study in the schools and the local Societies become acquainted with the needs of other people, near and far, and with their own deepest needs.

Secretaries of Missionary Education are now being given greater opportunity to serve their church through membership on the Commission on Missions.

The work has gone forward under the leadership of Mrs. Helen B. Bourne, Miss Lilla Mills, and others in the office of Missionary Education and on the Standing committees, plus a host of loyal men and women of vision, training, and dedication throughout the nation, including the staff members of the Woman's Division, of the Joint Section of Education and Cultivation, the Interboard Committee on Missionary Education, and interdenominational agencies engaged in missionary education.

One evidence of the growing sensitivity of the membership is the increase in gifts to support Christian work around the world. But there are many other indications not easily described, though none the less valuable and real.

The Conference on Missions held at Buck Hill Falls in 1953 brought together missionaries, deaconesses, and other leaders acquainted with every mission field of the world and the problems confronting the missionary enterprise, to share with the conference secretaries of Missionary Education and members of the Woman's Division the information, concerns, and enthusiasm which were theirs.

We are grateful for all who have shared in the program in local Societies and elsewhere, but are ever aware that many are not availing themselves of the opportunities for the knowledge, enrichment, and wider service open to them through the study and action program of the Woman's Division. Let us continue to work in faith and hope seeing that the fields are "white . . . to harvest."

AN INTRODUCTION TO FIVE SPIRITUAL CLASSICS

Supplementary Materials

Prayer Cards:

THE PEACE OF GOD.* 5 cents; 25 for $1.00; 50 for $1.75. Gold, red, and black on white. Quotations and prayers from:

St. Augustine, Thomas á Kempis, Brother Lawrence, William Law and Thomas Kelly

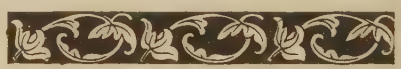
Two Bible quotations.

PRAY WITHOUT CEASING.* Free. Postage for 100: 25 cents. Green and black on white. Contains quotations from St. Augustine and the Bible.

Playlet:

LIGHT UNCHANGEABLE,* by Betsy Wolfe. Introducing the Five Spiritual Classics. 15 cents; 2 for 25 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



PRAY WITHOUT CEASING

I Thessalonians 5:17

If you would never cease to pray never cease to long for it.

The continuance of your longing is the continuance of your prayer.

Augustine

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Progress depends upon *people*. In the last four quadrenniums Student Work has progressed in the Woman's Society of Christian Service, because the secretaries of Student Work across the country have been concerned to see Christian development. They have seen the importance of training Christian leaders. Student secretaries have found great joy in this work. It has put new life into the Woman's Society because the students have shared their experience of Christian growth with the women.

In the next quadrennium we hope there will be greater improvement in the quality of work done as well as the number of local Student secretaries. The district secretary is the key to the problem.

THE DISTRICT SECRETARY OF STUDENT WORK

***By* Mrs. O. D. Thomas**

THE district secretary of Student Work is one of the greatest potentials in promoting the plans and program of the Woman's Division throughout her district and to the local Society. If every one of the hundreds of district secretaries in the 103 conferences of Methodism practiced her stewardship, she would study to inform and inspire all local secretaries. Thus, when the district secretary realizes what a strong connecting link she really is, she can put greater emphasis on Student Work locally.

When the district secretary takes advantage of her invitation to attend the State Meeting of the Methodist Student Movement (where the state director invites the conference and district secretaries), she has a marvelous opportunity to participate in the conference. She has an opportunity of learning the student leadership and many ways in which she can be helpful. She can learn the student and MSM language. She can learn the meaning of such terms as: vocation, Student Conference, Wesley Fellowship, Wesley Foundation, MSM, WCC, WSCF, Inter-Conference Commission, Fellow American, Fellow College, MSFF, Work Camps, Deputation Teams, Regional and National Student Conference, the Australian Study Chalet, and other terms relating especially to the student program in a campus situation. This learning experience will give her an understanding that will mean much to her as she discusses campus problems with adults and students. This pattern is rather new and has met with much interest and a feeling of good will among campus groups.

Not only on the level of the local campus has this been evident. In state, regional, national, and in the general boards has this growing appreciation been noticeable. The services of the women and the contribution that they have been able to make have become increasingly felt and appreciated. This is true not only in concern and help, but many believe this has contributed to the larger number of young women entering the field of student work on the campuses.

Many feel that another area of progress has been in the financial structure. At one time the report blanks called for a financial report but this is no longer true. We are not called upon to help raise salaries and buy furnishings for student centers. But we are able, through the framework of the Woman's Society, to help students attend conferences of various types that they may hear the call to full-time Christian service. In this way we give encouragement and guidance to those who show an interest in total commitment and thus cooperate with the personnel work. District secretaries will do well to help distribute copies of the recently released booklet, *The Financial Program for Wesley Foundations,* and call attention to the article on page 23 which discusses the ways in which Woman's Societies may help.

Other areas in which progress has been noted are the following: a recognition of the value of the blue student information card, which gives valuable information and when used properly helps to orient the student and helps the worker to understand the student. (The writer finds that district secretaries can be of invaluable aid in distributing the lists of campus workers to local secretaries early in the summer, in order that the cards may be sent on time and to the proper person.) The pattern of district organization which has developed in such a fine way in recent quadrenniums has given secretaries of Student Work many opportunities to present the importance of their work instead of leaving all of the promotion to the conference secretary. Our sincere thanks go to Mrs. David Cathcart, former Southeastern Jurisdiction secretary of Student Work, for creating the *Student Activity Calendar* which provides a month-by-month directive for local secretaries. District secretaries find this piece of literature indispensable as they conduct officer training days. The *Handbook for Student Secretaries** (25 cents) is by no means the least in the progress areas. *Why Bother?** is available to local secretaries for postage. Now the *Handbook,* which is for local, district, conference, and jurisdiction secretaries, gives specific data for carrying out the complete program. Much credit is due the standing committee on Student Work for developing this important guidebook.

A look into the statistical report reveals a substantial increase in the number of local secretaries. At the beginning of the quadrennium about 50 per cent of the Societies had student secretaries. The number has been increased to 75 per cent at the present time. District secretaries certainly can do their share of promotion in helping to interpret the importance of the work and in causing others to be aware of the privilege of serving students.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

COOPERATION MAKES A DIFFERENCE

EVERYBODY in The Methodist Church is interested in the emphasis on youth during this quadrennium. There is an effort throughout the church "to help all youth discover the will of God and live by it." Missionary education is an integral part of the program of Christian education which aims to guide youth in their choices, dreams, hopes, and decisions.

One of the major achievements of Methodist union was the adoption and development of a unified program for the Christian education of youth. The plan is related to all aspects of the MYF program, including missionary education. This is significant because at the time of unification there were several separate organizations of young people in the local church, each with its own interests and financial plan. The negotiations which preceded the formulation of the unified plan for youth work were among the most difficult, and yet gratifying, which were carried on during the process of unification. The Board of Missions, including the Woman's Division of Christian Service, and the Division of the Local Church, and the Editorial Division of the Board of Education are united in the unified program for missionary education of youth.

The relationship which the Woman's Society of Christian Service shares in the unified program for the MYF is reflected in the opportunities which come to the secretary of Youth Work. She is the one who naturally represents the Woman's Society as an adult worker with youth. It is to be remembered that the MYF is the teamwork of youth and their adult leaders planning and working together. In this fellowship "the secretary of Youth Work of the Woman's Society of Christian Service has a legitimate interest in the youth program, because of the unified plan of missionary education and giving. It is well for you to know this secretary personally and to use her resources to the fullest extent possible. Also the women who are adult workers in the youth division should use their contacts and influence to see that there is mutual understanding and confidence between the MYF and the Woman's Society of Christian Service." [1] In the senior MYF the council has responsibility for planning the program. Adult members of the council are "adult counselor, program area advisers, secretary of Youth Work of the Woman's Society of Christian Service, teachers." [2] This presents a great opportunity for the Woman's Society to share its many resources with the MYF to strengthen and support their program.

In October, 1953, the program area plan became effective in the Methodist Youth Fellowship. The program area plan, common to something like thirty-nine denominational youth fellowships, has been referred to as "the most significant step in the history of Protestant youth work." Each of the five program areas has an adult adviser; the secretary of Youth Work serves as adult adviser, or resource person, in the program area of Christian Outreach. In this capacity she brings to the MYF the resources of the General Board of Education, and the Board of Missions, including the Woman's Division of Christian Service. These resources help to interpret the concerns of Christian Outreach which are: the world-wide mission of the church (national and world missions), the ecumenical movement, overseas relief and reconstruction, and peace and world order.

In 1941, the Methodist Youth Fund was set up within the pattern of the unified program. "Its purpose was to provide youth with a fund whereby they might participate in the missionary enterprise and in youth work, and to provide for certain projects in missions, Christian education and youth work which formerly had been cared for by several separate offerings." This plan, a concrete expression of working together, has met the enthusiastic support of youth since its beginning. The figures speak for themselves. There has been a wholesome increase each year from the receipts of $82,683.26 in 1941-42, to those of $606,493.97 for the fiscal year 1954-55.

MYF leaders, Gresham, Oregon.

All groups concerned in the missionary education of youth are working together in the promotion of the MYF 1955 Fall Action Project on missions, world peace, and overseas relief. All activities will become a part of the total program of the MYF through worship, study, giving, and discussion. As youth participate in the Fall Action Project they will become more concerned about all people everywhere. The place of Christian Outreach in the MYF program will naturally be strengthened. This calls for good leadership and is a challenge to the Woman's Society to elect as secretary of Youth Work one who is committed to the high purposes of the MYF. The trend is toward strengthening mutual confidence and cooperation between the Woman's Society and the MYF.

[1] From *Guidebook for Workers With Youth*—1955.

[2] From *Handbook of the Methodist Youth Fellowship*—1955.

FIFTEENTH ANNIVERSARY—PROOF SHEETS OF PROGRESS

Mrs. C. C. Long . . . . . Mrs. E. LeRoy Stiffler

THE METHODIST WOMAN

In 1940 according to statistics on membership and the official subscription list, **one** magazine served **thirteen women.**

For the future—every member of the Woman's Society of Christian Service a subscriber to THE METHODIST WOMAN.

In 1955 a comparison based on official statistics show this ratio to be **one** magazine to **five and one-half women.**

SALES OF LITERATURE 1940-1955

1953-54

$585,000 receipts from sales of literature represent an increase of 722 per cent since 1941. Individual orders handled during the year totaled 350,000, plus 2,000 orders on consignment.

1951-52

$465,000 in receipts from sales of literature was an all-time high—an increase in dollar volume of $50,000 over the previous year. July 2, 1951, was a red letter day; Literature Headquarters was established in the new building at 7820 Reading Road, Cincinnati 37, Ohio.

1948-49

$298,000 receipts from sales of literature represented an increase of 6.7 per cent over the previous year, with assets of $146,500 reflecting a gain in net worth of $16,000.

1945-46

$178,000 in receipts from sales of literature showed an increase of 38 per cent over the previous year and made necessary further expansion of working space, as well as a larger staff.

1941

$81,000 receipts from sales of literature in 1941, and from the publication manager's report we quote, "It was apparent that these women are becoming literature conscious and my opinion is that there is a promising future for literature."

The growth in the subscription list of THE METHODIST WOMAN from 85,000 to over 300,000, plus an increase of 722 per cent in sales of literature, made it necessary that more adequate space be secured for the implementation of the program of distribution. From 1940 to 1951 Literature Headquarters was housed at 420 Plum Street, Cincinnati 2, Ohio. The Methodist Publishing House could not furnish additional space and after consultation with those concerned it was deemed advisable to erect a building designed to meet the needs of the expanded program. It is anticipated that the building will be free of debt by the end of this fiscal year. The planning of literature by the Committee on Literature and Publications, implemented by the work of the editorial board and staff, as well as the dedication to the task of the secretaries of Literature on all levels has made possible this fifteen-year record.

Circles

WORSHIP AND PROGRAM SUGGESTIONS

Hymn: **"We Gather Together to Seek the Lord's Blessing" (*The Methodist Hymnal*, No. 20).**

Scripture: **I Corinthians 3:6-9; II Corinthians 6:1.**

Meditation: One word was repeated in the hymn and the Scripture readings—"together." There is magic and charm in the word. According to one writer, Edward Everett Hale, "together" is the most inspiring word in the English language:

"Coming together means a beginning;
Keeping together means progress;
Working together means success."

The record of the Woman's Society for the past fifteen years offers ample proof of those statements. The reports reveal an amazing story of growth and activity. And the progress stems from the first sentence of the purpose—"The purpose of the Woman's Society of Christian Service shall be to *unite* all the women of the church in *Christian living and service.*" Through unity of purpose and togetherness in fellowship and service as laborers together with God, Methodist women have accomplished great things in striving to reach the goal, "That the Kingdom of God May Be Realized."

"Together" implies an individual participation. There can be no unity unless you and I work together. Notice the placement of the letters in unity and unite—u-n-i (you and I).

The genius of our organization is volunteer service. The Woman's Society can do great things only as each member contributes her share through money, service, and prayer. "Working together means success." "To unite all the women of the church" means that I have a responsibility too. If the goal is achieved, I have to meet the disciplines of Christian discipleship. I must believe in and share the central simplicities. I must maintain my enthusiasms.

Individual participation in any enterprise is dependent very largely on beliefs. Do you know what you believe? Mrs. Cecil Elliott of Villard, Minnesota, has written down the things she believes. The results have surprised her and she suggests it as a good exercise for everyone.

Reading: "I Believe" written by Mrs. Cecil Elliott.

"Stand up and speak," said our minister in church yesterday. "God has no mute children. . . ." So I, daughter of a farmer, wife of a farmer, and mother of probably some future farmers, do stand to speak.

I believe in God the Father, who comforts His children in sorrow, and provides for their daily needs. He is a just parent who loves all of His children with equal love, and punishes or rewards them according to their merits. His understanding is infinite. His patience is beyond understanding.

I believe we feel rather than hear the answers to our prayers. When my beloved earthly father became fatally ill, we prayed that he might live, and we found no comfort. Then my mother prayed for strength to bear his going if he could not be spared. A peace came into our hearts, and we felt God's presence.

I believe God created "heaven and earth, and all that in them is." And I believe He made a beautiful plan for the perpetuation of each specie of plant and animal life.

I believe He put a seed of curiosity in man concerning the answers to the mysteries in the universe. I believe man does nothing unknown to God. I believe God expects us to use our talents to His Glory, otherwise, we make trouble and unhappiness.

Practically speaking, I believe God will provide, but part of His provision is within us or in our intelligence and physical strength. God works through human instrumentalities. In adversity He speaks to other Christians and they help with material things.

I believe His presence makes it impossible to sin. If we could constantly live in the consciousness of His light we could be perfect.

I believe all God's children have one destiny: Eternal Life in heaven, but each person has a different path to follow to this end. We should not dictate to anyone which path he should take, but it is our duty to help others go in the right direction. This means to me that we cannot expect our children to follow in our footsteps, though they may choose a path parallel to ours all the way.

I believe in a happy countenance and a satisfied heart.

I believe we are expected to say in all our actions and words, "There is peace and happiness, love and comfort in following Jesus."

Silent Prayer

Program Suggestions:

A. School Days. Present the wealth of material in this issue through the classroom technique:

History—Highlights of "So Rich a Heritage."

Arithmetic—Poster with figures on Giving and Membership.

Geography—Map study locating new projects and buildings erected with Week of Prayer offerings.

Reading—Review of selected articles in WORLD OUTLOOK—"Students Away From Home" and "Indian Children."

Spelling—Names of officers, missionaries, and deaconesses.

B. "This Is Your Life." Anyone who watches this popular program on TV could readily develop a fine presentation from the articles in this issue on the program and work of the Woman's Society.

C. Historical Quiz

1. Give date of Unification of Methodism.
2. Name the uniting churches.
3. When was the Woman's Foreign Missionary Society organized?
4. Name the first two missionaries.
5. What took place at McKendree Church, Nashville? When?
6. What happened in February, 1879? Where?
7. Name first president of Woman's Home Missionary Society?
8. When was the Wesleyan Service Guild organized?

Forward Steps

(*Continued from page 8*)

Aldersgate Camp in Little Rock, Arkansas, which was dedicated in 1947 as a training center for all racial groups, now has a new dining hall, cabins, and day camp facilities.

New buildings have been erected at Wesley House in Key West, Florida, as well as in Knoxville and in Chattanooga, Tennessee; and at Bethlehem Centers in Forth Worth, Texas; Spartanburg, South Carolina; and Richmond, Virginia. Centers in Columbus, Georgia, and Roxbury, Massachusetts, have recently dedicated new facilities. A new gymnasium is being built at Gary, Indiana.

In Miami, Florida, a Latin American center was built in cooperation with the Division of National Missions.

General Developments

Week of Prayer funds have been used to help erect and renovate thirty-five buildings, to provide equipment for rural workers, and to help increase pensions for retired deaconesses.

Total appropriations for the Home Department have increased from $1,535,569 in 1941 to $3,095,141 in 1955-56. Increases in salaries and contributions to local budgets in many places have thus been made possible.

However, the various reports indicate the continued need of additional funds to meet increased costs in projects, as well as an urgent need for more Christian workers to fill the many openings.

THE SEPTEMBER PROGRAM
Supplementary Reading

***September Monkey*, by Induk Pahk who tells the vivid story of her life in the old and the new Korea. Price, $3.00. Available from The Methodist Publishing House serving your territory.**

Spiritual Life

WEEK OF PRAYER AND SELF-DENIAL

By MRS. J. W. PAYNE

THE Week of Prayer and Self-Denial invites you to go on a magnificent adventure to spiritual realms as you observe the Quiet Day and study the projects that need your help. We are so earthbound we rarely allow our spirits to soar. Let us try to forget the fast schedule on which we have been running our lives and let our souls catch up with us.

The parable of the Ten Virgins could be a parable on the stewardship of our time. The foolish virgins had insufficient oil because they had not taken time to obtain the necessary supply to meet an emergency. The oil could be symbolic of the grace of God in our hearts, and we will not have sufficient grace to solve our problems and meet life's emergencies unless we take time to obtain that grace.

In our materialistic living we hear much about "extras"—the luxuries of life. Our lives would be greatly enriched if we would try some "extras" in Christian living.

EXTRA TIME—Plan well and prepare early to have a successful Week of Prayer. Each local Society should receive a free packet of literature. Be sure to order extra materials and offering envelopes in July or August from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Send an attractive letter or card to each member of the local Society, stating the time, place, and purpose of the meetings.

EXTRA PRAYER—Ask *all* the women to pray for themselves, for each other, and for the projects which they will help support. Ask your Prayer Groups to be much in prayer. Especially ask your shut-ins—by prayer they, too, can participate.

EXTRA GIFTS—Distribute the offering envelopes as soon as they arrive. Urge the women to begin at once to save their cash so the giving will really have meaning for them. Ask them to pray for their own gifts, remembering how Christ took the five loaves and two fishes, blessed them, and used them to feed the multitude.

In India many years ago an Indian woman pledged, "I give six annas and my baby boy." The six annas amounted to about twelve cents in our money, but today that "baby boy" is one of the outstanding Christian leaders in India.

"Give to the world the best you have,
And the best will come back to you."

Fifteen Wonderful Years

(Continued from page 11)

thousands of members of the Woman's Societies of Christian Service. The strength and development of the Woman's Division finances through the years lie in the fact that the members in the local Societies have grown not only in number but in their feeling of great responsibility for their part in building God's kingdom here on earth and that, as members of the Woman's Society, they must share what they have and what they are in love, faith, and prayer. They will go on building during the next fifteen years in this same spirit of devotion and commitment.

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1954-55	Total Pledged 1954-55	Youth	Children	Total on Appropriatio 1954-55
Central:							
Central Alabama	$ 968.41	$ 62.90	$ 1,031.31	$ 1,200.00	$ 6.00	$ 17.00	$ 1,054
Central West	1,433.83	249.17	1,683.00	1,440.00	19.00	38.16	1,740
Delaware	9,411.50	603.50	10,015.00	9,200.00	670.00	97.90	10,782
East Tennessee	1,001.56	92.00	1,093.56	1,000.00	62.00	25.00	1,180
Florida	1,000.00	35.00	1,035.00	1,000.00	44.50	15.50	1,095
Georgia	2,112.77	194.00	2,306.77	3,000.00	6.00	23.50	2,336
Lexington	7,805.00	1,505.30	9,310.30	7,500.00	316.04	90.61	9,716
Louisiana	2,492.32	191.00	2,683.32	3,600.00	32.80	15.00	2,731
Mississippi	1,970.20	368.50	2,338.70	3,000.00	17.26	15.20	2,371
North Carolina	1,926.00	74.00	2,000.00	2,000.00	40.00	40.00	2,080
South Carolina	4,053.68	113.50	4,167.18	4,000.00	57.26	25.75	4,250
Southwest	991.45	28.00	1,019.45	1,440.00	37.50	32.00	1,088
Tennessee	1,951.35	255.00	2,206.35	2,500.00	13.00	76.65	2,296
Texas	3,050.40	300.00	3,350.40	3,300.00	380.27	35.00	3,765
Upper Mississippi	986.00	16.34	1,002.34	1,000.00	31.50	6.50	1,040
Washington	6,233.12	1,925.70	8,158.82	7,600.00	673.35	206.06	9,038
West Texas	1,678.25	306.50	1,984.75	1,700.00	20.00	74.00	2,078
Total	49,065.84	6,320.41	55,386.25	54,480.00	2,426.48	833.83	58,646
North Central:							
Detroit	140,973.96	6,482.74	147,456.70	139,320.00	5,585.84	533.33	153,575
Illinois	169,246.22	9,935.63	179,181.85	173,000.00	8,049.42	1,174.41	188,405
Indiana	108,916.48	9,620.49	118,536.97	118,500.00	4,100.00	2,004.80	124,641
Iowa-Des Moines	127,566.26	8,007.59	135,573.85	115,650.00	8,792.09	919.95	145,285
Michigan	100,582.05	5,662.91	106,244.96	100,000.00	4,502.82	909.03	111,656
Minnesota	96,198.76	6,377.89	102,576.65	90,000.00	2,919.50	475.59	105,971
North Dakota	28,674.23	1,372.68	30,046.91	30,000.00	721.50	276.01	31,044
North Indiana	140,757.71	8,317.22	149,074.93	148,120.00	7,619.00	2,143.51	158,887
North Iowa	155,918.85	6,177.97	162,091.82	155,000.00	9,052.83	1,395.22	172,539
North-East Ohio	227,690.57	13,677.60	241,368.17	236,800.00	8,216.22	3,032.86	252,617
Northwest Indiana	71,551.08	3,956.20	75,507.23	75,500.00	3,125.82	683.20	79,316
Ohio	308,746.26	15,500.19	319,246.45	310,000.00	15,625.38	3,454.90	338,326
Rock River	195,269.89	11,878.14	207,148.03	200,026.00	3,776.00	980.58	211,904
South Dakota	31,981.05	1,744.72	33,725.77	34,000.00	2,332.43	61.03	36,119
Southern Illinois	58,131.58	7,667.24	60,798.82	63,530.00	2,650.65	718.04	64,167
West Wisconsin	35,582.25	1,635.81	37,218.06	38,000.00	1,598.47	147.49	38,964
Wisconsin	57,450.86	3,136.61	60,587.47	56,000.00	1,821.53	226.96	62,635
Total	2,045,283.01	121,151.63	2,166,384.64	2,083,446.00	90,489.50	19,136.91	2,276,011
Northeastern:							
Baltimore	140,001.12	4,855.52	144,856.64	122,000.00	4,952.30	415.72	150,224
Central New York	55,832.05	1,746.53	57,578.58	54,000.00	2,184.00	493.49	60,256
Central Pennsylvania	58,791.89	1,450.08	60,241.97	54,000.00	2,874.30	416.75	63,533
Erie	82,546.02	1,884.92	84,430.94	83,000.00	2,803.52	1,113.77	88,348
Genesee	74,263.64	2,648.66	76,912.30	70,000.00	2,672.52	151.76	79,786
Maine	10,338.33	7.50	10,340.83	9,500.00	279.65	26.25	10,646
New England	38,871.46	689.40	39,560.86	38,000.00	1,232.43	241.23	41,034
New England Southern	26,005.31	45.00	26,050.31	24,500.00	740.39	19.50	26,810
New Hampshire	7,647.66	478.00	8,125.66	8,000.00	126.76	77.63	8,330
New Jersey	57,984.55	1,640.17	59,624.72	55,000.00	2,831.95	541.69	62,998
New York	40,585.31	4,214.88	44,800.19	42,500.00	1,056.87	119.52	45,976
New York East	61,846.83	3,488.74	65,335.57	57,200.00	735.81	272.51	66,343
Newark	71,702.89	3,380.86	75,083.75	70,000.00	1,115.49	219.00	76,418
Northern New York	31,680.94	1,121.05	32,801.99	31,000.00	346.12	102.60	33,250
Peninsula	50,395.40	206.02	50,601.42	45,000.00	944.50	273.02	51,818
Philadelphia	97,442.99	5,600.68	103,043.67	90,000.00	3,461.84	855.17	107,360
Pittsburgh	115,705.46	3,117.26	118,822.72	98,000.00	6,964.39	1,443.80	127,230
Puerto Rico Provisional	75.00	133.45	208.45	40.00			208
Troy	55,623.90	1,897.00	57,520.90	57,000.00	1,300.89	126.78	58,948
West Virginia	129,727.80	11,374.69	141,102.49	123,000.00	5,410.89	1,067.30	147,580
Wyoming	60,566.55	1,489.08	62,055.63	52,000.00	1,892.50	394.20	64,342
Total	1,267,630.10	51,469.49	1,319,099.59	1,183,740.00	43,927.12	8,371.69	1,371,398
South Central:							
Central Kansas	152,279.04	15,090.96	167,370.00	164,670.00	6,436.34	1,344.29	175,150
Central Texas	78,581.14	15,830.42	94,411.56	85,200.00	3,496.72	386.08	98,294
East Oklahoma	66,421.38	8,588.83	75,010.16	74,107.50	1,675.77	324.75	77,010
Indian Mission	1,344.12		1,344.12	1,091.00	-13.18	22.06	1,378
Kansas	88,664.32	8,638.98	92,303.25	100,000.00	4,054.00	904.91	97,262
Little Rock	65,984.60	9,800.41	75,785.01	73,000.00	2,688.60	179.42	78,653

EAR JUNE 1, 1954—MAY 31, 1955

F MISSIONS—THE METHODIST CHURCH
easurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1953-54	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
843.53	$ 1,054.31		$ 31.25	$ 51.45		$ 3.00		$ 1,140.01
1,434.13	1,740.16		194.29	164.50		4.32		2,103.27
12,071.59	8,282.90	$ 2,500.00	217.20	832.25	$ 538.00	16.00		12,386.35
1,201.58	1,180.56		79.85	76.00	10.00	3.90		1,350.31
978.00	1,095.00		44.15	64.00		3.80		1,206.95
2,243.87	2,336.27		73.53	356.76		5.99		2,772.55
8,394.33	9,716.95		477.00	1,164.70	610.00	14.88		11,983.53
2,547.27	2,731.12		134.00	237.62		6.00		3,108.74
2,119.59	2,371.16		141.62	213.50		5.00		2,731.28
1,970.00	2,080.00		118.86	125.00		7.00		2,330.86
3,990.82	4,250.19		372.87	130.55		11.00		4,764.61
886.12	1,088.95		40.00	80.00		2.00		1,210.95
1,760.50	2,296.00		10.00	190.00		4.00		2,500.00
3,337.00	3,765.67		184.65	159.00	5.00	10.00		4,074.32
817.73	1,040.34		59.00	2.50	32.75			1,134.59
9,072.39	9,038.23		529.14	423.50	5.00	18.00		10,013.87
1,634.20	2,078.75		201.24	196.50	115.00	5.00		2,596.49
55,302.65	56,146.56	2,500.00	2,858.65	4,467.83	1,315.75	119.89		67,408.68
149,007.56	149,525.87	4,050.00	5,543.14	17,316.36	4,277.85	98.16		180,811.38
185,206.47	164,805.68	23,600.00	7,673.01	23,292.78	9,622.30	105.87		229,099.64
124,089.92	121,641.77	3,000.00	5,164.68	13,104.60	766.71	73.70		143,751.46
141,865.45	137,365.89	7,920.00	6,956.03	10,997.41	15,910.00	106.51		179,255.84
106,031.21	105,216.81	6,440.00	5,076.42	11,526.80	4,940.17	73.12		133,273.32
102,717.97	104,599.74	1,372.00	5,155.45	12,584.73	1,511.89	70.40	$ 191.40	125,485.61
30,762.27	31,044.42		1,245.50	4,372.85		23.42	1,000.00	37,686.19
157,347.24	158,837.44		5,586.38	11,482.16	618.90	70.22	940.15	177,535.25
164,771.43	167,500.87	5,039.00	7,244.50	15,469.26	2,684.51	98.80		198,036.94
249,150.29	242,217.25	10,400.00	9,736.81	21,786.60	953.61	129.87	6,409.70	291,633.84
76,088.23	79,316.25		3,463.09	7,038.76	301.24	51.22		90,170.56
322,355.27	338,326.73		14,373.62	36,831.41	2,467.29	167.89		392,166.94
202,533.90	202,554.61	9,350.00	5,244.33	12,262.51	2,364.56	86.43		231,862.44
33,917.75	36,119.23		1,877.01	4,941.09	10.00	25.00		42,972.33
58,660.76	61,167.51	3,000.00	4,078.60	10,509.60	777.08	37.49		79,570.28
39,677.98	38,964.02		2,044.70	3,931.67	581.82	30.92		45,553.13
58,989.93	62,635.96		2,968.91	4,564.64	195.00	41.45	500.00	70,905.96
2,203,173.63	2,201,840.05	74,171.00	93,432.18	222,013.23	47,982.93	1,290.47	9,041.25	2,649,771.11
142,407.25	136,324.66	13,900.00	7,136.78	11,038.28	5,837.72	85.10		174,322.54
61,592.65	60,256.07		2,223.11	4,012.45	297.58	45.00		66,834.21
63,099.30	53,233.02	10,300.00	2,812.23	4,060.02	100.00	53.00		70,558.27
87,174.32	81,348.23	7,000.00	5,133.21	9,531.09	1,059.30	47.26		104,119.09
76,761.73	76,636.58	3,100.00	2,935.23	7,341.34	3,007.00	46.82		93,066.97
10,205.43	10,646.73		738.12	533.83	575.00	19.03		12,512.71
42,654.14	28,734.52	12,300.00	1,300.86	5,074.70	3,854.32	37.56	250.00	51,551.96
25,695.57	23,310.20	3,500.00	1,246.70	1,314.75	600.00	18.75		29,990.40
8,647.09	8,330.05		360.49	260.80	127.50	8.68		9,087.52
59,970.49	57,248.36	5,750.00	2,900.65	5,321.23	12.50	45.36		71,278.10
46,336.75	45,976.58		1,458.22	3,156.53	672.50	27.50		51,291.33
62,041.49	61,793.89	4,550.00	2,588.81	4,543.80	640.00	41.13		74,157.63
71,521.49	72,818.24	3,600.00	2,847.08	5,653.16	3,322.75	44.91		88,286.14
31,774.29	33,250.71		2,068.75	2,129.87	205.80	27.18		37,682.31
50,209.67	42,778.94	9,040.00	2,720.22	4,469.36	717.97			59,726.49
106,978.01	89,260.68	18,100.00	5,057.24	13,087.14	930.00	60.17		126,495.23
128,592.31	113,330.91	13,900.00	6,655.91	11,236.98	5,705.53	64.64	762.90	151,656.87
183.54	208.45		72.04					280.49
57,735.24	58,948.57		2,393.65	3,327.81	90.00	48.50		64,808.53
145,620.74	135,280.68	12,300.00	11,551.91	17,684.34	5,005.00	95.00		181,916.93
63,635.53	57,142.33	7,200.00	2,659.13	5,261.60	16.00	43.42		72,322.48
1,342,837.03	1,246,858.40	124,540.00	66,860.34	119,039.08	32,776.47	859.01	1,012.90	1,591,946.20
166,639.16	174,525.63	625.00	7,777.95	17,805.72	425.89	85.46		201,245.65
98,533.84	98,294.36		7,207.44	10,521.31	378.51	36.00		116,437.62
75,620.30	77,010.68		4,499.56	10,129.92	62.00	32.29		91,734.45
1,439.76	1,379.36		109.45	462.36		2.49		1,953.66
97,315.47	94,762.16	2,500.00	3,714.33	10,889.03	1,143.32	64.39		113,073.23
77,038.00	78,653.03		3,922.86	5,695.50	546.02	31.54		88,848.95

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Henrietta Gibs

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1954-55	Total Pledged 1954-55	Youth	Children	Total on Appropriati 1954-55
South Central (Continued):							
Louisiana	$ 93,577.70	$ 13,146.68	$ 106,724.38	$ 93,000.00	$ 3,739.90	$ 533.27	$ 110,997
Missouri	40,313.26	2,861.32	43,174.58	38,000.00	1,473.46	578.50	45,226
Nebraska	148,877.07	8,600.19	157,477.26	150,600.00	3,429.38	571.26	161,477
New Mexico	25,940.40	4,934.38	30,874.78	26,500.00	1,482.19	363.60	32,720
North Arkansas	43,998.12	11,832.59	55,830.71	57,200.00	1,225.42	143.87	57,200
North Texas	86,196.76	14,076.68	100,273.39	92,830.50	4,174.72	357.67	104,805
Northwest Texas	69,205.18	11,198.26	80,403.44	73,500.00	5,324.97	262.41	85,990
Rio Grande	1,573.77	34.50	1,608.27	1,200.00	74.21	9.40	1,691
St. Louis	69,592.72	10,000.24	79,592.96	71,500.00	871.55	634.34	81,098
Southwest Missouri	80,213.02	10,234.20	90,447.22	85,000.00	2,156.47	653.31	93,257
Southwest Texas	103,108.27	15,120.64	118,228.91	105,000.00	3,012.15	475.21	121,716
Texas	147,366.23	18,666.73	166,032.96	137,500.00	4,642.88	1,004.96	171,680
West Oklahoma	75,603.78	10,841.22	86,445.00	86,420.00	1,645.92	463.59	88,554
Total	1,433,840.83	189,497.13	1,623,337.96	1,516,319.00	51,617.83	9,212.90	1,684,168
Southeastern:							
Alabama	79,767.86	10,331.00	90,098.86	82,000.00	2,356.64	425.75	92,881
Cuba Mission	140.50		140.50	60.00	42.81		183
Florida	129,037.13	18,861.48	147,898.61	130,000.00	8,901.04	624.86	157,424
Holston	100,290.49	21,772.62	122,063.11	94,000.00	8,101.02	992.05	131,156
Kentucky	54,532.63	10,416.67	64,949.30	60,000.00	2,083.61	400.24	67,433
Louisville	50,208.35	6,816.65	57,025.00	55,000.00	2,481.41	509.48	60,015
Memphis	70,670.69	13,537.30	84,207.99	75,000.00	3,132.83	481.00	87,821
Mississippi	54,968.61	13,929.33	68,897.94	68,500.00	4,036.89	216.06	73,150
North Alabama	85,829.44	16,029.19	101,858.63	90,000.00	6,343.50	532.65	108,734
North Carolina	121,673.63	14,459.84	136,133.47	117,000.00	5,456.15	1,162.11	142,751
North Georgia	128,621.82	32,303.53	160,925.35	140,000.00	5,948.10	994.36	167,867
North Mississippi	45,416.38	7,554.37	52,970.75	50,000.00	3,886.22	156.81	57,013
South Carolina	141,384.38	17,238.26	158,622.64	135,000.00	5,420.39	847.48	164,890
South Georgia	129,142.31	14,796.00	143,938.31	114,576.00	3,426.54	664.57	148,029
Tennessee	74,171.85	17,049.81	91,221.66	86,000.00	4,624.20	355.94	96,201
Virginia	213,451.70	19,707.23	233,158.93	170,000.00	9,372.37	1,333.99	243,865
Western North Carolina	139,715.91	20,900.60	160,616.51	130,000.00	8,883.81	1,348.90	170,849
Total	1,619,023.68	255,703.88	1,874,727.56	1,597,136.00	84,497.53	11,046.25	1,970,271
Western:							
Alaska Mission	1,656.04		1,656.04	1,250.00		17.51	1,673
California-Nevada	100,468.76	8,064.96	108,533.72	98,604.00	2,619.33	366.11	111,519
Colorado	48,088.00	4,500.26	52,588.26	48,000.00	1,399.36	582.92	54,570
Hawaii Mission	1,939.59	28.00	1,967.59	1,600.00	233.28		2,200
Idaho	16,491.77	1,010.42	17,502.19	14,200.00	274.59	62.54	17,839
Latin American Provisional	405.42		405.42	300.00	15.90		421
Montana	18,081.76	1,541.10	19,622.86	17,000.00	1,493.52	310.92	21,427
Oregon	48,122.72	3,708.26	51,830.98	48,500.00	3,279.43	358.16	55,468
Pacific Japanese Provisional	300.00	110.00	410.00	200.00	7.68		417
Pacific Northwest	62,135.50	5,832.90	67,968.40	62,000.00	2,500.84	184.85	70,654
Southern California-Arizona	236,177.93	18,088.04	254,265.97	231,000.00	6,392.10	571.61	261,229
Wyoming State	7,972.90	527.10	8,500.00	8,500.00	230.00	54.59	8,784
Total	541,840.39	43,411.04	585,251.43	531,154.00	18,446.03	2,509.21	606,206
Total from Conferences	6,956,633.85	667,553.58	7,624,187.43	6,966,275.00	291,404.49	51,110.79	7,966,702
Other Income for Appropriations:							
Deaconess Pension Fund							68,488
Enrolled Home Missionary Pension Fund							1,258
Interest Income Allocated from Endowments and Restricted Funds							20,957
Miscellaneous and Gifts for Appropriations							17,898
Home Missionary and Deaconess Temporary Disability Fund							
							108,602
Grand Total	$6,956,633.85	$667,553.58	$7,624,187.43	$6,966,275.00	$291,404.49	$51,110.79	$8,075,304

EAR JUNE 1, 1954—MAY 31, 1955

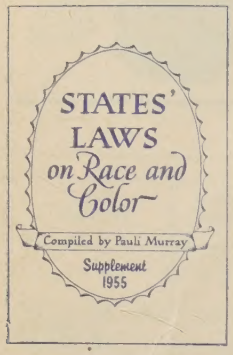
? MISSIONS—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1953-54	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
103,998.67	$ 110,997.55		$ 7,552.61	$ 16,083.01	$ 37.00	$ 37.70		$ 134,707.87
44,486.34	45,226.54		3,396.11	4,308.60	75.00	30.74		53,036.99
148,213.37	152,277.90	$ 9,200.00	5,629.14	14,183.13	3,963.31	79.92		185,333.40
33,214.85	32,720.57		3,195.83	7,643.38	363.50	18.77	$ 315.00	44,257.05
55,050.72	56,800.00	400.00	4,446.87	8,754.02	291.13	36.35		70,728.37
98,387.94	104,805.78		10,462.50	7,595.04	485.00	43.80		123,392.12
78,642.16	85,990.82		9,442.07	10,582.64	2,853.92	33.47		108,902.92
1,914.66	1,691.88		552.11	127.00				2,370.99
77,692.35	81,098.85		4,599.81	12,424.17	781.93	34.75		98,939.51
90,017.74	93,257.00		5,369.57	16,359.02	65.00	41.09		109,091.68
114,757.80	121,716.27		9,647.80	23,420.93	757.00	45.54		155,587.54
158,692.02	171,680.80		10,097.70	20,031.23	507.20	64.94		202,381.87
90,428.77	88,554.51		6,129.96	14,968.75	30.00	46.15		109,729.37
1,612,083.92	1,671,443.69	12,725.00	107,753.67	205,984.76	12,765.73	765.39	315.00	2,011,753.24
90,140.06	92,881.25		12,206.48	10,210.03	1,830.00	40.00		117,167.76
155.00	188.31		294.67		65.50			543.48
154,406.38	157,424.51		12,916.02	32,739.35	6,420.36	150.00		209,650.24
109,261.14	131,156.18		17,308.74	11,802.82	25,565.90	74.52		185,908.16
65,994.79	67,433.15		6,509.75	6,938.52	1,580.91	34.47		82,496.80
57,428.58	60,015.89		6,607.55	5,036.70	2,200.00	30.00		73,890.14
79,774.97	87,821.82		11,878.12	9,170.55	5,297.10			114,167.59
69,810.66	73,150.89		8,975.13	3,306.66	2,051.00	32.70		87,516.38
108,000.58	105,734.78	3,000.00	8,595.73	13,748.11	2,312.17	56.81		133,447.60
138,349.60	142,751.73		13,454.71	14,833.96	3,580.27	81.77		174,702.44
153,853.07	167,867.81		11,300.72	18,232.87	3,100.00	70.00		200,571.40
56,063.71	57,013.78		6,682.46	5,228.21	1,914.20	30.14		70,868.79
153,893.24	164,890.51		11,997.01	14,164.00	153.01	75.30		191,279.83
145,549.95	148,029.42		11,214.47	12,283.90	3,781.80	57.68		175,367.27
94,574.45	82,801.80	13,400.00	6,928.64	7,557.37	2,021.00	39.19		112,748.00
234,069.46	241,865.29	2,000.00	23,060.89	20,009.42	28,260.50	125.00		315,321.10
162,687.92	170,849.22		13,767.80	26,471.94	4,400.00	113.55		215,602.51
1,874,013.56	1,951,871.34	18,400.00	183,698.89	211,734.41	94,533.72	1,011.13		2,461,249.49
1,254.78	1,673.55		441.39	193.25	71.82	1.00		2,381.01
107,658.94	109,519.16	2,000.00	5,225.07	20,101.21	2,720.60	69.13		139,635.17
53,105.19	52,370.54	2,200.00	3,105.92	6,657.46	776.06	44.43		65,154.41
1,846.80	2,200.87		178.23	114.55	50.00			2,543.65
17,042.36	17,839.32		1,007.50	3,687.40	10.00	11.00		22,555.22
376.88	421.32		55.66	3.00				479.98
19,349.78	19,600.30	1,827.00	1,181.92	3,266.27		15.30		25,890.79
50,405.36	52,968.57	2,500.00	2,562.35	5,852.55	1,469.92	29.07	1,633.81	67,016.27
225.00	417.68		133.87	15.00		3.11		569.66
66,550.34	69,754.09	900.00	4,102.05	8,634.13	850.87	46.19		84,287.33
243,396.56	253,429.68	7,800.00	9,938.04	28,814.47	10,713.68	106.44	25.20	310,827.51
8,823.30	8,784.59		430.94	1,523.08	15.00	6.38		10,759.99
570,035.29	588,979.67	17,227.00	28,362.94	78,862.37	16,677.95	332.05	1,659.01	732,100.99
7,657,446.08	7,717,139.71	249,563.00	482,966.67	842,101.68	206,052.55	4,377.94	12,028.16	9,514,229.71
69,264.13	68,488.06							68,488.06
1,167.84	1,258.70							1,258.70
20,913.57	20,957.27							20,957.27
14,675.87	17,898.27							17,898.27
20.00								
106,041.41	108,602.30							
7,763,487.49	$7,825,742.01	$249,563.00	$482,966.67	$842,101.68	$206,052.55	$4,377.94	$12,028.16	$9,622,832.01

NEW MATERIALS



States' Laws on Race and Color —Supplement 1955. This book is invaluable for those who have upon the shelves of their library the original volume under this name. This supplement brings one up to date concerning laws changed since the publication of the original document. A must for churches, Woman's Societies, and school libraries. $2.00.

Commissioned to Serve. Representative projects described in this booklet show the kind of work carried on by the Bureau of Town and Country Work. 50 cents.

Prayer Calendar, September 1955 through December 1955. This calendar covers the last four months of this year; a new edition for the calendar year 1956 will be available later. 15 cents.

WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1955

Poster. 10 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full suggestions for observance of the Week of Prayer and Self-Denial. Also lists the recipients of the offering. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "A Trust, O Lord, from Thee." 3 cents; 25 for 50 cents.

Prayer Card. Lifts the projects for which the gifts are made in earnest prayer to the Heavenly Father. 2 cents; 75 for $1.00.

Meditations and Plans for a Quiet Day, "The ABC's of Meditation." This booklet includes the order of worship for a quiet day, as well as the plans for the complete quiet-day service. 15 cents; 12 for $1.00.

Orders for Week of Prayer literature must be in our offices by October 10, 1955. Please make out your order carefully. Material sent as ordered cannot be returned for credit.

PROGRAM MATERIALS

For Adults — September 1955 through August 1956

To the End of the Earth

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet,** Packet. 75 cents.

Program Book. 60 cents each, 3 for $1.50.

Worship Booklet. 20 cents each, 10 for $1.50.

My Date Book, 1955-56. 5 cents.

Spanish Edition, Program Book and Worship Booklet in one volume. 60 cents.

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Missions—Instrument of Peace. Twelve programs and worship services for a World Friendship Group of girls in the Methodist Youth Fellowship. 75 cents.

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For Adults

Theme: The Christian Mission in a Revolutionary World

This Revolutionary Faith. By Floyd Shacklock. $1.25.

They Reach for Life. By John E. Skoglund. $1.25.

Hope Rises From the Land. By Ralph A. Felton. $1.50.

Adult Guide on "The Christian Mission in a Revolutionary World." By William N. Wysham. 50 cents.

Supplementary Material:

Africans on the Move in a Revolutionary World. By George W. Carpenter. A pictorial pamphlet. 50 cents.

Theme: Indian Americans

Within Two Worlds. By David M. Cory. $1.25.

The Gift Is Rich. By E. Russell Carter. $1.25.

Sagebrush Surgeon. By Florence C. Means. $1.50.

Adult Guide on "Indian Americans." By Alice Maloney. 50 cents.

Supplementary Material:

Profile of the Yuma. Free for postage.

Cherokee Methodists. Free for postage.

Theme: An Introduction to Five Spiritual Classics

An Introduction to Five Spiritual Classics.* A symposium. 65 cents.

A Guide—"An Introduction to Five Spiritual Classics." By Constance Garrett. 35 cents.

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